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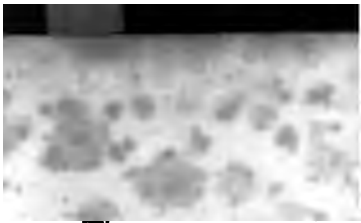

DITATIONS AND VOWS

DIVINE AND MORAL:

ng for Directions in Christian and Civil Practice:

ALSO

EECH IN PARLIAMENT,

Defence of the Canons made in Convocation.

y JOSEPH HALL, D. D.

d Bishop of Exeter, and afterwards Bishop of Norwich.

LONDON:

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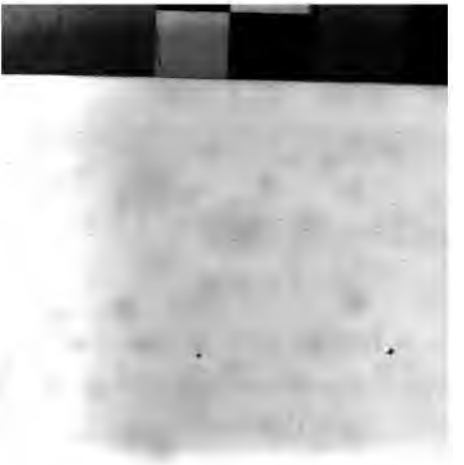

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THE

FIRST CENTURY OF

)ITATIONS AND VOWS;

DIVINE AND MORAL.

TO THE RIGHT WORSHIPFUL

3OBERT DRURY, KNIGHT;

LL INCREASE OF TRUE HONOUR

AND VIRTUE.

ι,

IAT I have made these my homely Aphorisms public, needs ier reason, but that, though the ! is furnished with other writ- even to satiety and surfeit, yet ɔse which reduce Christianity to ice, there is, at least, scarce h: wherein, yet, I must needs ss, I had some eye to myself; having after a sort vowed this re course of judgment and prac- o myself, I thought it best to int the world with it, that it either witness my answerable eding, or check me in my stray- herefrom. By which means, so

many men as I live amongst, so many monitors I shall have; which shall point me to my own rules, and upbraid me with my aberrations. Why I have dedicated them to your name cannot be strange to any, that knows you my Patron and me your Pastor. The regard of which bond easily drew me on to consider, that, whereas my body, which was ever weak, began of late to languish more, it would not be inexpedient, at the worst, to leave behind me this little monument of that great respect which I deservedly bear you. And, if it shall please God to reprieve me until a longer day; yet, it shall not repent me to have sent this unworthy scrowl, to wait upon you in your necessary absence: neither shall it be, I hope, bootless for you, to adjoin these my mean speculations unto those grounds of virtue you have so happily laid; to which if they shall add but one scruple, it shall be to me sufficient joy, contentment, recompence.

From your Worship's humbly devoted,

JOSEPH HALL.

Halstead, Dec. 4.

MEDITATIONS AND VOWS.

I.

IN Meditation, those, which begin heavenly thoughts and prosecute them not, are like those, which kindle a fire under green wood, and leave it so soon as it but begins to flame; losing the hope of a good beginning, for want of seconding it with a suitable proceeding. When I set myself to meditate, I will not give over, till I come to an issue. It hath been said by some, that the beginning is as much as the midst; yea, more than all: but I say, the ending is more than the beginning.

II.

THERE is nothing, but man, that respecteth greatness: not God, not Nature, not Disease, not Death, not Judgment. Not God: he is no ex-

cepter of persons. Not Nature: we see the sons of princes born as naked, as the poorest; and the poor child as fair, well-favoured, strong, witty, as the heir of nobles. Not Disease, Death, Judgment: they sicken alike, die alike, fare alike after death. There is nothing, besides natural men, of whom goodness is not respected. I will honour greatness in others; but, for myself, I will esteem a dram of goodness worth a whole world of greatness.

III.

As there is a foolish wisdom, so there is a wise ignorance; in not prying into God's ark, not enquiring into things not revealed. I would fain know all that I need, and all that I may: I leave God's secrets to himself. It is happy for me, that God makes me of his Court, though not of his Council.

IV.

As there is no vacuity in nature, no more is there spiritually. Every vessel is full, if not of liquor, yet of air: so is the heart of man; though, by nature, it is empty of grace, yet it is full of hypocrisy and iniquity. Now, as

it filleth with grace, so it is emptied of his evil qualities; as in a vessel, so much water as goes in, so much air goes out: but man's heart is a narrow-mouthed vessel, and receives grace but by drops; and therefore asks a long time to empty and fill. Now, as there be differences in degrees, and one heart is nearer to fulness than another; so the best vessel is not quite full, while it is in the body, because there are still remainders of corruption. I will neither be content with that measure of grace I have, nor impatient of God's delay; but every day I will endeavour to have one drop added to the rest: so my last day shall fill up my vessel to the brim.

V.

Satan would seem to be mannerly and reasonable; making, as if he would be content with one half of the heart, whereas God challengeth all or none: as, indeed, He hath most reason to claim all, that made all. But this is nothing, but a crafty fetch of Satan; for he knows, that if he have any part God will have none: so the whole falleth to his share alone. My heart, when it is both whole and at the best, is but a strait and unworthy lodging

for God. If it were bigger and better, I would reserve it all for him. Satan may look in at my doors by a temptation; but he shall not have so much as one chamber-room set apart, for him to sojourn in.

VI.

I SEE, that, in natural motions, the nearer any thing comes to his end, the swifter it moveth. I have seen great rivers, which, at their first rising out of some hill's side, might be covered with a bushel; which, after many miles, fill a very broad channel; and, drawing near to the sea, do even make a little sea in their own banks: so, the wind, at the first rising, is a little vapour from the crannies of the earth; and, passing forward about the earth, the further it goes, the more blustering and violent it waxeth. A Christian's motion, after he is regenerate, is made natural to God-ward; and therefore, the nearer he comes to heaven, the more zealous he is. A good man must be like the sun: not like Hezekiah's sun, that went backward; nor like Joshua's sun, that stood still; but David's sun, that, like a bridegroom, comes out of his chamber, and, as a champion, rejoiceth to run his

: only herein is the difference,
when he comes to his high noon,
leclineth not. However, there-
the mind, in her natural faculties,
ws the temperature of the body;
in these supernatural things, she
s crosses it: for, with the coldest
plexion of age is joined, in those
are truly religious, the ferventest
and affection to good things; which
erefore the more reverenced and
sr acknowledged, because it cannot
scribed to the hot spirits of youth

Devil himself devised that old
der of early holiness; "A young
ıt, an old Devil." Sometimes,
ng Devils have proved old Saints;
sr the contrary: but true Saints in
th, do always prove Angels in their
. I will strive to be ever good;
if I should not find myself best at
, I should fear I was never good at

VII.

CONSENT hearteneth sin; which a
e dislike would have daunted, at
. As we say, "There would be
thieves, if no receivers;" so would
re not be so many open mouths to
ract and slander, if there were not
many open ears to entertain them.

If I cannot stop other men's mouths from speaking ill, I will either open my mouth to reprove it, or else I will stop mine ears from hearing it; and let him see in my face, that he hath no room in my heart.

VIII.

I HAVE oft wondered, how fishes can retain their fresh taste, and yet live in salt waters; since I see that every other thing participates of the nature of the place, wherein it abides: so, the waters, passing through the channels of the earth, vary their savour with the veins of soil, through which they slide: so, brute creatures, transported from one region to another, alter their former quality, and degenerate by little and little. The like danger have I seen in the manners of men, conversing with evil companions in corrupt places: for, besides that it blemisheth our reputation and makes us thought ill though we be good, it breeds in us an insensible declination to ill; and works in us, if not an approbation, yet a less dislike of those sins, to which our ears and eyes are so continually inured. I may have a bad acquaintance: I will never have a wicked companion.

IX.

EXPECTATION, in a weak mind, makes an evil, greater; and a good, less: but, in a resolved mind, it digests an evil, before it come; and makes a future good, long before, present. I will expect the worst, because it may come; the best, because I know it will come.

X.

SOME promise what they cannot do; as Satan to Christ: some, what they could, but mean not to do; as the sons of Jacob to the Shechemites: some, what they meant for the time, and after retreat; as Laban to Jacob: some, what they do also give, but unwillingly; as Herod: some, what they willingly give and after repent them; as Joshua to the Gibeonites. So great distrust is there in man, whether from his impotency or faithlessness. As in other things, so in this, I see God is not like man: but, in whatever he promises, he approves himself most faithful, both in his ability and performances. I will therefore ever trust God on his bare word; even with hope, beside hope, above hope, against hope; and onwards, I will rely on him for

small matters of this life: for how shall I hope to trust him in impossibilities, if I may not in likelihoods? How shall I depend on him, for raising my body from dust, and saving my soul; if I mistrust him for a crust of bread, towards my preservation?

XI.

If the world would make me his minion, he could give me but what he hath: and what hath he to give, but a smoke of honour, a shadow of riches, a sound of pleasures, a blast of fame; which when I have had in the best measure, I may be worse, I cannot be better? I can live no whit longer, no whit merrier, no whit happier. If he profess to hate me, what can he do, but disgrace me in my name, impoverish me in my estate, afflict me in my body? in all which, it is easy, not to be ever the more miserable. I have been too long beguiled with the vain semblances of it: now, henceforth, accounting myself born to a better world, I will, in a holy loftiness, bear myself as one too good to be enamoured of the best pleasures, to be daunted with the greatest miseries, of this life.

XII.

I SEE there is no man so happy, as to have all things; and no man so miserable, as not to have some. Why should I look for a better condition, than all others? If I have somewhat, and that of the best things; I will in thankfulness enjoy them, and want the rest with contentment.

XIII.

CONSTRAINT makes an easy thing toilsome; whereas, again, love makes the greatest toil pleasant. How many miles do we ride and run, to see one silly beast follow another, with pleasure; which if we were commanded to measure, upon the charge of a superior, we should complain of weariness! I see the folly of the most men; that make their lives miserable, and their actions tedious, for want of love to that, they must do. I will first labour to settle in my heart a good affection to heavenly things: so, Lord, thy yoke shall be easy, and thy burden light.

XIV.

I AM a stranger even at home: therefore, if the dogs of the world bark at me, I neither care, nor wonder.

XV.

It is the greatest madness in the world, to be a hypocrite in religious profession. Men hate thee, because thou art a Christian, so much as in appearance: God hates thee double, because thou art but in appearance: so, while thou hast the hatred of both, thou hast no comfort in thyself. Yet, if thou wilt not be good, as thou seemest; I hold it better, to seem ill, as thou art. An open wicked man doth much hurt, with notorious sins; but a hypocrite doth at last more shame goodness, by seeming good. I would rather be an open wicked man, than a hypocrite; but I would rather be no man, than either of them.

XVI.

When I cast down mine eyes upon my wants, upon my sins, upon my miseries; methinks no man should be worse, no man so ill as I, my means so many, so forcible, and almost violent; my progress so small, and insensible; my corruptions so strong; my infirmities so frequent, and remediless; my body so unanswerable to my mind: But, when I look up to the blessings that God hath enriched me

withal, methinks I should soon be induced to think none more happy than myself: God is my Friend, and my Father; the world, not my master, but my slave: I have friends, not many, but so tried, that I dare trust them; an estate, not superfluous, not needy, yet nearer to defect than abundance; a calling, if despised of men, yet honourable with God; a body, not so strong as to admit security, but often checking me in occasion of pleasure, nor yet so weak as to afflict me continually; a mind, not so furnished with knowledge that I may boast of it, nor yet so naked that I should despair of obtaining it: my miseries afford me joy; mine enemies, advantage: my account is cast up for another world. And, if thou think I have said too much good of myself, either I am thus, or I would be.

XVII.

The worldling's life is, of all other, most discomfortable: for, that, which is his God, doth not alway favour him; that, which should be, never.

XVIII.

There are three messengers of death; Casualty, Sickness, Age. The

to be unprepared for death: for, wh
others see they may die, he sees
must die. I was long ago old enou
to die: but if I live till age, I
think myself too old to live longer

XIX.

I WILL not care what I have; wh
ther much, or little. If little, my
count shall be the less; if more,
shall do the more good, and recei
the more glory.

XX.

I CARE not for any companion, b
such as may teach me somewhat,
learn somewhat of me. Both the
shall much

enemies, have so much pleasure in it, that worldlings think it worth the account of their heaven; such a sun to enlighten it, such a heaven to wall it about, such sweet fruits and flowers to adorn it, such variety of creatures for the commodious use of it; what must Heaven needs be, that is provided for God himself, and his friends? How can it be less in worth, than God is above his creatures, and God's friends better than his enemies? I will not only be content, but desirous, to be dissolved.

XXII.

It is commonly seen, that boldness puts men forth before their time, before their ability. Wherein, we have seen many, that, like lapwings and partridges, have run away with some part of their shell on their heads: whence it follows, that, as they began boldly, so they proceed unprofitably, and conclude not without shame. I could rather be haled by force of others to great duties, than rush upon them unbidden. It were better a man should not work, than that great works should want a man answerable to their right.

ent, ne ran away from it.

XXIV.

HAVE seldom seen much ostenta-
and much learning, met together.
sun, rising, and declining, makes
shadows; at midday when he is
ghest, none at all. Besides that,
, when it is too much shown, loseth
race: as fresh coloured wares, if
be often opened, lose their bright-
, and are soiled with much hand-

I would rather applaud myself,
aving much, that I shew not; than
others should applaud me, for
ing more than I have.

XXV.

XXVI.

THERE was never good thing easily come by. The heathen man could say, "God sells knowledge for sweat;" and so he doth honour for jeopardy. Never any man hath got either wealth or learning, with ease. Therefore, the greatest good must needs be most difficult. How shall I hope to get Christ, if I take no pains for him? And if, in all other things, the difficulty of obtaining whets the mind so much the more to seek, why should it in this alone daunt me? I will not care what I do, what I suffer, so I may win Christ. If men can endure such cutting, such lancing, and searing of their bodies, to protract a miserable life yet a while longer, what pain should I refuse for eternity?

XXVII.

IF I die, the world shall miss me but a little: I shall miss it less. Not it me; because it hath such store of better men: not I it; because it hath so much ill, and I shall have so much happiness.

XXVIII.

Two things make a man set by; Dignity, and Desert. Amongst fools,

the first without the second is sufficient: amongst wise men, the second without the first. Let me deserve well; though I be not advanced. The conscience of my worth shall cheer me more in others' contempt, than the approbation of others can comfort me against the secret check of my own unworthiness.

XXIX.

THE best qualities do so cleave to their subjects, that they cannot be communicated to others: for, whereas patrimony and vulgar account of honour follow the blood, in many generations; virtue is not traduced in propagation, nor learning bequeathed by our Will to our heirs; lest the givers should wax proud, and the receivers negligent. I will account nothing my own, but what I have gotten; nor that my own, because it is more of gift than desert.

XXX.

THEN only is the Church most happy, when Truth and Peace kiss each other; and then miserable, when either of them balk the way, or when they meet and kiss not: for, truth without peace, is turbulent; and peace without truth,

is secure injustice. Though I love peace well; yet I love main truths better: and, though I love all truths well; yet I would rather conceal a small truth, than disturb a common peace.

XXXI.

An indiscreet good action, is little better than a discreet mischief. For, in this, the doer wrongs only the patient: but, in that other, the wrong is done to the good action; for both it makes a good thing odious (as many good tales are marred in telling,) and, besides, it prejudices a future opportunity. I will rather let pass a good gale of wind, and stay on the shore; than launch forth, when I know the wind will be contrary.

XXXII.

The World teacheth me, that it is sadness to leave behind me those goods, that I may carry with me: Christianity teacheth me, that what I charitably give alive, I carry with me dead: and Experience teacheth me, that what I leave behind, I lose. I carry that treasure with me by giving it, which the worldling loseth by keeping it: so, while his corpse

EVERY worldling is a hypocrite; while his face naturally looks upd to heaven, his heart grovels beth on the earth: yet, if I would iit of any discord in the inward and ward parts; I would have a heart ; should look up to heaven in a r contemplation of the things above, a countenance cast down to the h in humiliation. This only dislitude is pleasing to God.

XXXIV.

HE heart of man is a short word, nall substance, scarce enough to a kite one meal; yet great in city: yea, so infinite in desire,

en it is without the body; much may both of them fill it, while it hin.

XXXV.

ITH men it is a good rule; to try and then to trust: with God it ıtrary. I will first trust him, as wise, omnipotent, merciful; and im afterwards. I know it is as sible for him to deceive me, as) be.

XXXVI.

Christ was both a Lamb and a ; so is every Christian: a Lamb, atience in suffering, and inno- of life; a Lion, for boldness in nocency. I would so order my ge and mildness, that I may be er lion-like, in my conversation; heepish, in the defence of a good

XXXVII.

E godly sow in tears, and reap r. The seed-time is commonly ish and lowering. I will be con- with a wet spring, so I may be of a clear and joyful harvest.

n earth, where they are vexed with
ptations and afflictions, by Satan
his complices; their heaven is
ve, in endless happiness. If it be
with me on earth, it is well my
nent is so short, and so easy: I
not be so covetous, to hope for
heavens.

XXXIX.

MAN, on his death-bed, hath a dou-
prospect; which, in his lifetime,
interposition of pleasure and mi-
es debarred him from. The good
n looks upward, and sees Heaven
n, with Stephen; and the glorious
gels, ready to carry up his soul:

wicked man is so loth to hear of death; so dejected, when he feeleth sickness; and so desperate, when he feeleth the pangs of death: nor that every Balaam would fain die the death of the righteous. Henceforth, I will envy none, but a good man: I will pity nothing so much, as the prosperity of the wicked.

XL.

NOT to be afflicted, is a sign of weakness: for, therefore God imposeth no more on me, because he sees I can bear no more. God will not make choice of a weak champion. When I am stronger, I will look for more: and when I sustain more, it shall more comfort me, that God finds me strong; than it shall grieve me, to be pressed with a heavy affliction.

XLI.

THAT the wicked have peace in themselves, is no wonder: they are as sure, as temptation can make them. No prince makes war with his own subjects. The godly are still enemies: therefore, they must look to be assaulted both by stratagems and violence. Nothing shall more joy me, than my inward unquietness. A just

ın make things simply evil (namely,
ır sins) good to us: not good in
ıture, but good in the event; good,
hen they are done, not good to be
ɔne. Sin is so powerful, that it can
ırn the holiest ordinances of God
ıto itself. But herein our sin goes
ɐyond our goodness; That sin defiles
man or action otherwise good, but
l the goodness of the world cannot
ıstify one sin: as the holy flesh in
ıe skirt, makes not the bread holy
ıat toucheth it; but the unclean,
ɔuching a holy thing, defileth it. I
ill loath every evil for its own sake:
will do good; but not trust to it.

XLIV.

He was never good man, that amends not: for, if he were good, he must needs desire to be better. Grace is so sweet, that whoever tastes of it must needs long after more: and, if he desire it, he will endeavour it; and, if he do but endeavour, God will crown it with success. God's family admitteth of no Dwarfs, which are unthriving, and stand at a stay; but men of measures. Whatever become of my body or my estate, I will ever labour, to find somewhat added to the stature of my soul.

XLV.

Pride is the most dangerous of all sins: for, both it is most insinuative, having crept into Heaven and Paradise; and most dangerous, where it is: for, where all other temptations are about evil, this alone is conversant only about good things; and one dram of it poisons many measures of grace. I will not be more afraid of doing good things amiss, than of being proud when I have well performed them.

XLVI.

Not only commission makes a sin.

truth, that it makes the mind incapable of it. In matters of faith, I will first lay a sure ground, and then believe, though I cannot argue; holding the conclusion, in spite of the premises: but, in other less matters, I will not so forestall my mind with resolution, as that I will not be willing to be better informed. Neither will I say in myself, "I will hold it, therefore it shall be truth;" but, "This is truth, therefore I will hold it." I will not strive for victory; but for truth.

XLVIII.

Drunkenness and Covetousness do much resemble one another: for, the more a man drinks the more

scure, is no more questionable. The covetous man, in two things, plainly resembleth a Swine; That he ever roots in the earth, not so much as looking towards heaven; That he never doth good, till his death. In desiring, my rule shall be, necessity of nature or estate: in having, I will account that my good, which doeth me good.

XLIX.

I ACKNOWLEDGE no Master of requests in heaven, but one; Christ, my Mediator. I know I cannot be so happy, as not to need him; nor so miserable, that he should contemn me. I will always ask; and that of none, but where I am sure to speed; but where there is so much store, that when I have had the most, I shall leave no less behind. Though numberless drops be in the sea; yet, if one be taken out of it, it hath so much the less, though insensibly: but God, because he is infinite, can admit of no diminution. Therefore are men niggardly, because the more they give, the less they have; but thou, Lord, mayest give what thou wilt, without abatement of thy store. Good prayers

EE, that a lit booty, many times,
s a thief: and many would be
, if they had but the common
s of their neighbours. I account
ione of the least favours of God,
:he world goes no better forward
me: for, I fear, if my estate
better to the world, it might be
: to God. As it is a happy ne-
:y that enforceth to good; so is
next happy, that hinders from

LI.

is the basest love of all others,
is for a benefit: for, herein we
not another, so much as ourselves.
igh there were no Heaven, O

digal of their blood, in the revenge of a disgraceful word, against themselves; while they can be content to hear God pulled out of heaven with blasphemy, and not feel so much as a rising of their blood: which argues our cold love to God, and our over fervent affection to ourselves. In mine own wrongs, I will hold patience laudable; but, in God's injuries, impious.

LIII.

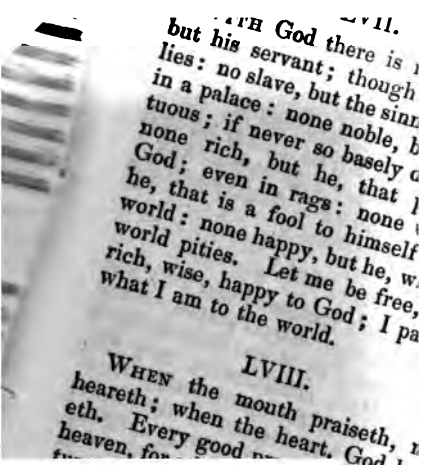
It is a hard thing, to speak well: but it is harder, to be well silent; so as it may be free from suspicion of affectation, or sullenness, or ignorance: else, loquacity, and not silence, would be a note of wisdom. Herein I will not care how little, but how well. He said well for this, "Not that, which is much, is well; but that, which is well, is much."

LIV.

There is nothing more odious, than fruitless old age. Now, for that no tree bears fruit in Autumn unless it blossom in the Spring, to the end that my age may be profitable and laden with ripe fruit, I will endeavour, that my youth may be studious and flowered

LVI.

He, that lives well, cannot
but die well: for, if he die su
yet he dies not unpreparedly
leisure, the conscience of his
life makes his death more comf
But it is seldom



LVII.

...TH God there is ...
but his servant; though ...
lies: no slave, but the sinn...
in a palace: none noble, b...
tuous; if never so basely ...
none rich, but he, that ...
God; even in rags: none ...
he, that is a fool to himself ...
world: none happy, but he, w...
world pities. Let me be free, ...
rich, wise, happy to God; I pa...
what I am to the world.

LVIII.

When the mouth praiseth, ...
heareth; when the heart. God he...
eth. Every good ...
heaven, for ...

with the blossoms of learning and observation.

LV.

Revenge commonly hurts both the offerer and sufferer: as we see in the foolish Bee (though in all other things commendable; yet herein the pattern of fond spitefulness), which, in her anger, envenometh the flesh, and loseth her sting; and so lives a Drone ever after. I account it the only valour, to remit a wrong; and will applaud it to myself, as right noble and Christian, that I might hurt and will not.

LVI.

He, that lives well, cannot choose but die well: for, if he die suddenly, yet he dies not unpreparedly; if, by leisure, the conscience of his well-led life makes his death more comfortable. But it is seldom seen, that he, which liveth ill, dieth well: for the conscience of his former evils, his present pain, and the expectation and fear of greater, so take up his heart, that he cannot seek God. And now it is just with God, not to be sought, or not to be found; because he sought to him in his life-time, and was repulsed. Whereas, *there*fore, there are usually two main

cares of good men; to Live well, and Die well: I will have but this one; to Live well.

LVII.

With God there is no free man, but his servant; though in the gallies: no slave, but the sinner; though in a palace: none noble, but the virtuous; if never so basely descended: none rich, but he, that possesseth God; even in rags: none wise, but he, that is a fool to himself and the world: none happy, but he, whom the world pities. Let me be free, noble, rich, wise, happy to God; I pass not what I am to the world.

LVIII.

When the mouth praiseth, man heareth; when the heart, God heareth. Every good prayer knocketh at heaven, for a blessing: but an importunate prayer pierceth it, though as hard as brass; and makes way for itself, into the ears of the Almighty. And, as it ascends lightly up, carried with the wings of faith; so it comes ever laden down again, upon our heads. In my prayers, my thoughts shall not be guided by my words; but my words shall follow my thoughts.

all become of them, that rob God of
s own? If God gain a little glory
me, I shall gain more by him. I
ll labour so to husband the stock,
at God hath left in my hands, that
may return my soul better than I
ceived it; and that he may make it
tter than I return it.

LX.

HEAVEN is compared to a hill: and
erefore is figured by Olympus, among
e heathen; by Mount Sion, in God's
ook: Hell, contrariwise, to a Pit.
ie ascent to the one is hard, there-
re; and the descent of the other,
sy and headlong: and so, as if we
ce begin to fall, the recovery is

whereof each makes way for other. From the object is raised an ill suggestion: suggestion draws on delight; delight, consent; consent, endeavour; endeavour, practice; practice, custom; custom, excuse; excuse, defence; defence, obstinacy; obstinacy, boasting of sin; boasting, a reprobate sense. I will watch over my ways: and do thou, Lord, watch over me, that I may avoid the first degrees of sin. And, if those overtake my frailty, yet keep me, that presumptuous sins prevail not over me. Beginnings are with more ease and safety declined, when we are free; than proceedings, when we have begun.

LXI.

It is fitter for youth, to learn than teach; and for age, to teach than learn: and yet fitter for an old man to learn, than to be ignorant. I know, I shall never know so much, that I cannot learn more: and I hope I shall never live so long, as till I be too old to learn.

LXII.

I never loved those Salamanders, that are never well, but when they are in the fire of contention. I will rather

al, doubtful; with my inferior, lid and base; with any, full of uietness.

LXIII.

'HE praise of a good speech standeth words and matter: matter, which as a fair and well-featured body; gance of words, which is as a neat l well-fashioned garment. Good tter, slubbered up in rude and care- s words, is made loathsome to the rer; as a good body, mis-shapen h unhandsome clothes. Elegancy, hout soundness, is no better than iice vanity. Although, therefore, most hearers are like bees, that all to the flowers; never regarding

LXIV.

I SEE, that, as black and white colours, to the eyes; so is the vice and virtue of others, to the judgment of men. Vice gathers the beams of the sight in one; that the eye may see it, and be intent upon it: virtue scatters them abroad; and therefore hardly admits of a perfect apprehension. Whence it comes to pass, that, as judgment is according to sense, we do so soon espy, and so earnestly censure a man for, one vice: letting pass many laudable qualities undiscerned; or, at least, unacknowledged. Yea, whereas every man is once a fool, and doeth that perhaps in one fit of his folly, which he shall at leisure repent of (as Noah, in one hour's drunkenness, uncovered those secrets, which were hid six hundred years before,) the world is hereupon ready to call in question all his former integrity, and to exclude him from the hope of any future amendment. Since God hath given me two eyes; the one shall be busied about the present fault that I see, with a detesting commiseration; the other, about the commendable qualities of the offender, not without an unpartial approbation of them. So

shall I do God no wrong, in robbin
him of the glory of his gifts, mixe
with infirmities: nor yet, in the mea
time, encourage vice; while I do di
tinctly reserve for it, a due portion
hatred.

LXV.

God is above man; the brute cre
tures, under him; he, set in the mid
Lest he should be proud that he h
infinite creatures under him, that o
is infinite degrees above him. I d
therefore, owe awe unto God; merc
to the inferior creatures: knowin
that they are my fellows, in respect
creation; whereas there is no propo
tion betwixt me and my Maker.

LXVI.

One said, "It is good to inure t
mouth to speak well; for good spee
is many times drawn into the affe
tion:" but I would fear, that, spea
ing well without feeling, were the ne
way to procure a habitual hypocri
Let my good words follow good affe
tions; not go before them. I w
therefore speak as I think: b
withal, I will labour to think we
and then, I know, I cannot but spe
well.

LXVII.

WHEN I consider my soul, I could be proud, to think of how divine a nature and quality it is: but when I cast down mine eyes to my body, as the swan to her black legs; and see what loathsome matter issues from the mouth, nostrils, ears, pores, and other passages, and how most carrion-like of all other creatures it is after death; I am justly ashamed, to think that so excellent a guest dwells not in a more cleanly dunghill.

LXVIII.

EVERY worldling is a madman: for, besides that he preferreth profit and pleasure to virtue, the world to God, earth to heaven, time to eternity; he pampers the body, and starves the soul. He feeds one fowl a hundred times, that it may feed him but once: and seeks all lands and seas for dainties; not caring whether any, or what repast, he provideth for his soul. He clothes the body with all rich ornaments; that it may be as fair without, as it is filthy within: while his soul goes bare and naked, having not a rag of knowledge to cover it. Yea, he cares not to destroy his soul, to please

kind of madness? Let me enj
soul no longer, than I prefer it
body. Let me have a deformed
crooked, unhealthful, neglected
o that I may find my soul s
trong, well furnished, well dis
oth for earth and heaven.

LXIX.

ASA was sick but of his feet
om the heart: yet, because he so
the physicians, not to God
aped not. Hezekiah was sic
: yet, because he trusted to (
to physicians, he was resto
ans, without God, cannot h
l, without means, can; and o
1. I will use good means; not
hem.

other praises, thyself must build thy monument, alive; and write thy own epitaph, in honest and honourable actions: which are so much more noble than the other, as living men are better than dead stones. Nay, I know not if the other be not the way to work a perpetual succession of infamy; while the censorious reader, upon occasion thereof, shall comment upon thy bad life: whereas, in this, every man's heart is a tomb; and every man's tongue writeth an epitaph upon the well behaved. Either I will procure me such a monument, to be remembered by; or else, it is better to be inglorious, than infamous.

LXXI.

The basest things are ever most plentiful. History and experience tell us, that some kind of mouse breedeth one hundred and twenty young ones in one nest; whereas the lion, or elephant, beareth but one at once. I have ever found, The least wit yieldeth the most words. It is both the surest and wisest way, to speak little, and think more.

LXXII.

An evil man is clay to God; wax

God; but is not stirred at any
tion. I would rather bow than
to God: but, for Satan, or the
I would rather be broken in
with their violence, than suffer
to be bowed unto their obedi-

LXXIII.

s an easy matter, for a man to
eless of himself; and yet much
to be enamoured of himself:
he be a Christian; while he
aneth the world perfectly, it is
or him to reserve a competent
re of love to himself: if a world-
it is not possible but he must
ove himself. I will strive for

of all in God's business: which whoso affect, do as ill spokesmen; who, when they are sent to woo for God, speak for themselves. I know how dangerous it is to have God my rival.

LXXV.

EARTH affords no sound contentment: for, what is there under heaven not troublesome, besides that which is called pleasure? and, that, in the end, I find most irksome of all other. My soul shall ever look upward, for joy; and downward, for penitence.

LXXVI.

GOD is ever with me, ever before me. I know, he cannot but over-see me always; though my eyes be held, that I see him not: yea, he is still within me; though I feel him not: neither is there any moment, that I can live without God. Why do I not, therefore, always live with him? Why do I not account all hours lost, wherein I enjoy him not?

LXXVII.

THERE is no man so happy as the *Ch*ristian. When he looks up unto

heaven, he thinks, "That is my home: the God, that made it and owns it, is my Father: the angels, more glorious in nature than myself, are my attendants: mine enemies are my vassals." Yea, those things, which are the terriblest of all to the wicked, are most pleasant to him. When he hears God thunder above his head, he thinks, "This is the voice of my Father." When he remembereth the Tribunal of the Last Judgment, he thinks, "It is my Saviour, that sits in it:" when death, he esteems it but as the angel set before Paradise; which, with one blow, admits him to eternal joy. And, which is most of all, nothing in earth or hell can make him miserable. There is nothing in the world, worth envying, but a Christian.

LXXVIII.

As man is a little world; so every Christian is a little Church, within himself. As the Church, therefore, is sometimes in the wane, through persecution; other times, in her full glory and brightness: so let me expect myself sometimes drooping under temptations, and sadly hanging down the head for the want of the feeling of God's presence; at other times, carried

with the full sail of a resolute assurance to heaven: knowing, that, as it is a Church at the weakest stay; so shall I, in my greatest dejection, hold the child of God.

LXXIX.

TEMPTATIONS, on the right hand, are more perilous, than those on the left; and destroy a thousand, to the others' ten: as the sun, more usually, causeth the traveller to cast off his cloak, than the wind. For, those on the left hand miscarry men but two ways: to distrust, and denial of God; more rare sins: but the other, to all the rest, wherewith men's lives are so commonly defiled. The spirit of Christians is like the English jet, whereof we read, that it is fired with water, quenched with oil. And these two, prosperity and adversity, are like heat and cold: the one gathers the powers of the soul together, and makes them able to resist, by uniting them; the other diffuses them, and, by such separation, makes them easier to conquer. I hold it, therefore, as praiseworthy with God, for a man to contemn a proffered honour or pleasure, for conscience' sake; as, on the rack, not to deny his profession. When these are

offered, I will not nibble at the bait that I be not taken with the hook.

LXXX.

God is Lord of my body also: and therefore challengeth as well reverent gesture, as inward devotion. I will ever, in my prayers, either stand, as a servant, before my Master; or kneel as a subject, to my Prince.

LXXXI.

I have not been in others' breasts but, for my own part, I never tasted of ought, that might deserve the name of pleasure. And, if I could, yet a thousand pleasures cannot countervail one torment; because the one may be exquisite; the other, not without composition. And, if not one torment much less a thousand. And if not for a moment, much less for eternity. And if not the torment of a part, much less of the whole. For, if the pain but of a tooth be so intolerable, what shall the racking of the whole body be? And, if of the body, what shall that be, which is primarily of the soul? If there be pleasures that I hear not of, I will be wary of buying them so over-dear.

LXXXII.

As hypocrisy is a common counterfeit of all virtues; so there is no special virtue, which is not, to the very life of it, seemingly resembled, by some special vice. So, devotion is counterfeited by superstition; good thrift, by niggardliness; charity, with vain-glorious pride. For, as charity is bounteous to the poor; so is vain-glory to the wealthy: as charity sustains all, for truth; so pride, for a vain praise: both of them make a man courteous and affable. So the substance of every virtue is in the heart: which, since it hath not a window made into it, by the Creator of it, but is reserved under lock and key for his own view; I will judge only by appearance. I would rather wrong myself, by credulity; than others, by unjust censures and suspicions.

LXXXIII.

Every man hath a kingdom within himself. Reason, as the Princess, dwells in the highest and inwardest room. The Senses are the Guard and Attendants on the Court; without whose aid, nothing is admitted into the Presence. The supreme faculties,

:, to have no passions; for that
: to overthrow this inward govern-
t God hath erected in me: but a
istian, to order those I have. And,
hat I see, that as, in commotions,
mutinous person draws on more;
in passions, that one makes way
the extremity of another (as, ex-
. of love causeth excess of grief,
n the loss of what we loved:) I
do as wise Princes use, to those
r misdoubt for faction; so hold
n down and keep them bare, that
r very impotency and remissness
ll afford me security.

LXXXIV.

LOOK upon the things of this life,

other's; knowing, that though I hold them by right, yet it is only by tenure at will.

LXXXV.

THERE is none like to Luther's three masters; Prayer, Temptation, Meditation. Temptation stirs up holy meditation: meditation prepares to prayer: and prayer makes profit of temptation; and fetcheth all divine knowledge from heaven. Of others, I may learn the theory of Divinity; of these only, the practice. Other masters teach me, by rote, to speak, parrot-like, of heavenly things; these alone, with feeling and understanding.

LXXXVI.

AFFECTATION is the greatest enemy, both of doing well, and good acceptance of what is done. I hold it the part of a wise man, to endeavour rather that fame may follow him, than go before him.

LXXXVII.

I SEE a number, which, with Shimei, while they seek their servant, which *is* riches, lose their souls. No worldly thing shall draw me without the gates, within which God hath confined me.

he is under it: after both, indee
is easy. Yet both of these mus
found in both; or else we sha
drunken with pleasures, and
whelmed with sorrow. As t
therefore, which should eat some
over-deliciously sweet, do allay it
tart sauce, that they may not be
ed; and those, that are to re
bitter pills, that they may not b
noyed with their unpleasing tast
them in sugar: so, in all pleasur
is best to labour, not how to
them most delightful, but how to
derate them from excess; and,
sorrows, so to settle our hearts in
grounds of comfort, that we ma
care so much for being bemoan
others, as how to be most content
ourselves.

siblest, but the truest, though more perplexed.

XC.

CHRISTIAN society is like a bundle of sticks laid together, whereof one kindles another. Solitary men have fewest provocations to evil; but, again, fewest incitations to good. So much, as doing good is better than not doing evil, will I account Christian good-fellowship better than an eremitish and melancholy solitariness.

XCI.

I WOULD rather confess my ignorance, than falsely profess knowledge. It is no shame, not to know all things: but it is a just shame, to over-reach in any thing.

XCII.

SUDDEN extremity is a notable trial f faith, or any other disposition of ıe soul. For, as, in a sudden fear, the ood gathers to the heart, for guard- g of that part which is principal: the powers of the soul combine ɔmselves in a hard exigent, that ıy may be easily judged of. The hful, more suddenly than any ca- lty, can lift up his heart to his stay

that have him to seek in his extremity? When therefore some sudden stitch girds me in the side, like to be the messenger of death; or, when the sword of my enemy, in an unexpected assault, threatens my body; I will seriously note how I am affected: so the suddenest evil, as it shall not come unlooked for, shall not go away unthought of. If I find myself courageous and heavenly-minded, I will rejoice in the truth of God's grace in me; knowing, that one dram of tried faith, is worth a whole pound of speculative; and that, which once stood by me, will never fail me: if dejected and heartless, herein I will acknowledge cause of humiliation; and, with all care and earnestness, seek to store myself against the dangers following.

and rule;" but when he is once seated in the throne over loyal subjects, "unite and rule:" So, in the regiment of the soul, there must be variance set in the judgment, and the conscience and affections; that that, which is amiss, may be subdued: but, when all parts are brought to order, it is the only course to maintain their peace; that, all seeking to establish and help each other, the whole may prosper. Always to be at war, is desperate; always at peace, secure and over-epicure-like. I do account a secure peace, a just occasion of this civil dissension, in myself; and a true Christian peace, the end of all my secret wars: which when I have achieved, I shall reign with comfort; and never will be quiet, till I have achieved it.

XCIV.

I BROUGHT sin enough with me into the world to repent of, all my life; though I should never actually sin: and sin enough actually, every day, to sorrow for; though I had brought none with me into the world: but, laying both together, my time is rather too short for my repentance. It were madness in me, to spend my short

he world, the contagion of my sin
: shall add to the guilt of it: yet,
)oth these states, I am uncapable
epentance. I will do that while I
', which, when I have neglected,
nrecoverable.

XCV.

AMBITION is torment enough, for
enemy: for it affords as much dis-
tentment in enjoying, as in want;
cing men like poisoned rats: which,
n they have tasted of their bane,
not rest till they drink; and then
much less rest, till their death.
s better for me to live in the wise
1's stocks, in a contented want;
n in a fool's paradise, to vex my-
with wilful unquietness.

XCVI.

give room to the costliest; but spills beside whatsoever is infused. The proud man, though he be empty of good substance, yet is full of conceit. Many men had proved wise, if they had not so thought themselves. I am empty enough, to receive knowledge enough. Let me think myself but so bare as I am; and more I need not. O Lord, do thou teach me how little, how nothing I have; and give me no more, than I know I want.

XCVII.

Every man hath his turn of sorrow; whereby, some more, some less, all men are in their times miserable. I never yet could meet with the man, that complained not of somewhat. Before sorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but half a farewell of it; as still expecting his return.

XCVIII.

There be three things that follow an injury, so far as it concerneth ourselves; (for, as the offence toucheth God, it is above our reach;) revenge, censure, satisfaction: which must be remitted of the merciful man. Yet

hath endamaged me much, ca
plead breach of charity, in my s
ing his restitution. I will so r
wrongs, as I may not encourage ot
to offer them; and so retain then
I may not induce God to retain 1
to him.

XCIX.

GARMENTS, that have once one
in them, are subject to be torn on e
nail and every brier; and glasses,
are once cracked, are soon brol
such is a man's good name, once tai
with just reproach. Next to the
probation of God and the testimor
mine own conscience, I will seek
good reputation with men: not
close carriage, concealing faults,
they may not be known, to my sha

C.

MANY vegetable and many brute creatures exceed man in length of age: which hath opened the mouths of heathen philosophers, to accuse nature, as a step-mother to man; who hath given him the least time to live, that only could make use of his time in getting knowledge. But herein religion doth most magnify God, in his wisdom and justice; teaching us, that other creatures live long, and perish to nothing: only man recompenses the shortness of his life, with eternity after it; that the sooner he dies well, the sooner he comes to perfection of knowledge, which he might in vain seek below; the sooner he dies ill, the less hurt he doth with his knowledge. There is great reason then, why man should live long; greater, why he should die early. I will never blame God, for making me too soon happy; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection: *Come, Lord Jesus, come quickly.*

THE

SECOND CENTURY OF

MEDITATIONS AND VOWS;

DIVINE AND MORAL.

TO THE

RIGHT VIRTUOUS AND WORSHIPFUL LADY,

THE LADY DRURY,

ALL INCREASE OF GRACE.

MADAM:

I *KNOW your Christian ingenuity such, that you will not grudge others the communication of this your private right: which yet I durst not have presumed to adventure, if I feared, that either the benefit of it would be less, or the acceptation. Now it shall be no less yours: only, it shall be more known to be yours. Vouchsafe therefore to take part with your worthy husband, of these my simple Meditations. And, if your long and gracious experience have written you a larger volume of wholesome laws, and better informed you by precepts fetched from your own feeling, than I can hope for,* by my

bare speculation: yet, where these my not unlikely rules shall accord with yours, let your redoubled assent allow them, and they confirm it. I made them not for the Eye; but for the Heart: neither do I commend them to your Reading, but your Practice: wherein also it shall not be enough, that you are a mere and ordinary agent, but that you be a pattern propounded unto others' imitation. So shall your virtuous and holy progress, besides your own peace and happiness, be my crown and rejoicing, in the day of our common appearance.

Your Ladyship's humbly devoted,

JOSEPH HALL.

Halsted, December 4.

MEDITATIONS AND VOWS.

I.

A MAN, under God's affliction, is like a bird in a net; the more he strives the more he is entangled. God's decree cannot be eluded with impatience. What I cannot avoid, I will learn to bear.

II.

I FIND that all worldly things require a long labour, in getting; and afford a short pleasure, in enjoying them. I will not care much, for what I have; nothing, for what I have not.

III.

I SEE natural bodies forsake their own place and condition, for the preservation of the whole: but, of all other creatures, man; and, of all other men, Christians, have the least interest in themselves. I will live, as given to others; lent only, to myself.

in the water, but see
and muddy channels
moralized, in men of
who know their soul
that they dare not so
them; but shift off all
former iniquity, with
good-fellowship. Whe
every small reprehens
them: because it calls t
soul home to itself, and
see a glimpse of what th
So have I seen a foolish
patient, which, knowin
very deep, would not en
urgeon to search it: w
can ensue, but a festerin
and a danger of the whol
have seen many prodiga
so far in books, that they

God, that I shall not know my debts, or fear an audit, or despair of payment.

V.

I ACCOUNT this body, nothing, but a close prison to my soul; and the earth a larger prison to my body. I may not break prison, till I be loosed by death: but I will leave it, not unwillingly, when I am loosed.

VI.

THE common fears of the world are causeless, and ill-placed. No man fears to do ill: every man to suffer ill: wherein, if we consider it well, we shall find that we fear our best friends. For my part, I have learned more of God and of myself, in one week's extremity, than all my whole life's prosperity had taught me afore. And, in reason and common experience, prosperity usually makes us forget our death; adversity, on the other side, makes us neglect our life. Now, if we measure both of these by their effects, forgetfulness of death makes us secure; neglect of this life makes us careful of a better. So much, therefore, as neglect of life is better than forgetfulness of death, and

EVEN grief itself is
remembrance, when it
as joy is, while it is pr
not, therefore, in my c
any so great difference
and grief: since grief pa
and long expectation of jo

VIII.

EVERY sickness is a
I will be content to die oft,
die once well.

IX.

OFTTIMES those things,
been sweet in opinion, h
bitter in experience. I wil
ever suspend my resolute
until the trial and event:
while, I will fear the wor

his. In all these things alone, I profess never to have enough. If I may increase them, therefore, either by labouring, or begging, or usury, I shall leave no means unattempted.

XI.

Some children are of that nature, that they are never well, but while the rod is over them: such am I to God. Let him beat me, so he amend me: let him take all away from me, so he give me himself.

XII.

There must not be one uniform proceeding with all men, in reprehension; but that must vary, according to the disposition of the reproved. I have seen some men as thorns, which, easily touched, hurt not; but, if hard and unwarily, fetch blood of the hand: others, as nettles, which if they be nicely handled, sting and prick; but, if hard and roughly pressed, are pulled up without harm. Before I take any man in hand, I will know whether he be a thorn, or a nettle.

XIII.

I will account no sin little; since there is not the least, but works out

the death of the soul. It is all whether I be drowned in the e shore, or in the midst of the deep

XIV.

It is a base thing, to get good keep them. I see that God, w only is infinitely rich, holdet. not in his own hands; but gives all t creatures. But, if we will need up; where should we rather re it, than in Christ's treasury? poor man's hand is the treasur Christ. All my superfluity sha there hoarded up, where I knc shall be safely kept, and surely turned me.

XV.

The school of God, and Na require two contrary manners of ceeding. In the School of Na we must conceive; and then beli in the School of God, we must believe; and then we shall conc He, that believes no more tha conceives, can never be a Christ nor he a Philosopher, that as without reason. In Nature's Sc we are taught to bolt out the t by logical discourse: God canno dure a logician. In his school,

the best scholar, that reasons least, and assents most. In divine things, what I may, I will conceive: the rest I will believe and admire. Not a curious head, but a credulous and plain heart, is accepted with God.

XVI.

No worldly pleasure hath any absolute delight in it; but as a bee, having honey in the mouth, hath a sting in the tail. Why am I so foolish, to rest my heart upon any of them: and not rather labour to aspire to that one absolute good, in whom is nothing savouring of grief; nothing wanting to perfect happiness?

XVII.

A SHARP reproof I account better, than a smooth deceit. Therefore, when my friend checks me, I will respect it with thankfulness: when others flatter me, I will suspect it; and rest in my own censure of myself, who should be more privy, and less partial, to my own deservings.

XVIII.

EXTREMITY distinguisheth friends. Worldly pleasures, like physicians, give us over, when once we lie a dy-

ing; and yet the death-bed had most need of comforts: Christ Jesus standeth by his, in the pangs of death; and, after death, at the bar of judgment; not leaving them either in their bed or grave. I will use them, therefore, to my best advantage; not trust them. But for thee, O my Lord, which in mercy and truth canst not fail me, whom I have found ever faithful and present in all extremities, Kill me, yet will I **trust in thee!**

XIX.

We have heard of so many thousand generations passed, and we have seen so many hundreds die within our knowledge; that I wonder any man can make account to live, one day. I will die daily. It is not done before the time, which may be done at all times.

XX.

Desire ofttimes makes us unthankful: for whoso hopes for that he hath not, usually forgets that which he hath. I will not suffer my heart to rove after high or impossible hopes; lest I should, in the mean time, contemn present benefits.

XXI.

In hoping well, in being ill, and fearing worse, the life of man is wholly consumed. When I am ill, I will live in hope of better; when well, in fear of worse: neither will I, at any time, hope without fear; lest I should deceive myself, with too much confidence; wherein, evil shall be so much more unwelcome and intolerable, because I looked for good: nor, again, fear without hope; lest I should be over-much dejected: nor, do either of them, without true contentation.

XXII.

What is man, to the whole earth? What is earth, to the heaven? What is heaven, to his Maker? I will admire nothing in itself; but all things in God, and God in all things.

XXIII.

There be three usual causes of ingratitude, upon a benefit received; Envy, Pride, Covetousness: Envy, looking more at others' benefits than our own; Pride, looking more at ourselves than the benefit; Covetousness, looking more at what we would have than what we have. In good turns, I

will neither respect the giver, nor myself, nor the gift, nor others; but only the intent and good will, from whence it proceeded. So shall I requite others' great pleasures, with equal good-will; and accept of small favours, with great thankfulness.

XXIV.

Whereas the custom of the world is, to hate things present, to desire future, and magnify what is past; I will, contrarily, esteem that, which is present, best; for, both, what is past was once present, and what is future will be present: future things, next; because they are present in hope: what is past, least of all; because it cannot be present; yet somewhat, because it was.

XXV.

We pity the folly of the lark, which, while it playeth with the feather and stoopeth to the glass, is caught in the fowler's net: and yet cannot see ourselves alike made fools, by Satan; who, deluding us by the vain feathers and glasses of the world, suddenly enwrappeth us in his snares. We see not the nets, indeed: it is too much, *that* we shall feel them; and that they

are not so easily escaped after, as before avoided. *O Lord, keep thou mine eyes from beholding vanity.* And, though mine eyes see it, let not my heart stoop to it; but loath it afar off. And, if I stoop at any time, and be taken; set thou my soul at liberty: that I may say, *My soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and I am delivered.*

XXVI.

In suffering evil, to look to secondary causes, without respect to the Highest, maketh impatience: for so, we bite at the stone; and neglect him, that threw it. If we take a blow at our equal, we return it with usury; if of a prince, we repine not. What matter is it, if God kill me, whether he do it by an ague, or by the hand of a tyrant? Again, in expectation of good, to look to the First Cause, without care of the second, argues idleness, and causeth want. As we cannot help ourselves, without God; so God will not ordinarily help us, without ourselves. In both, I will look up to God; without repining at the means in one, or trusting them in the other.

XXVII.

If my money were another man's, I could but keep it: only the expending shews it my own. It is greater glory, comfort, and gain, to lay it out well, than to keep it safely. God hath made me, not his Treasurer, but his Steward.

XXVIII.

Augustin's friend, Nebridius, not unjustly hated a short answer, to a weighty and difficult question; because the disquisition of great truths requires time, and the determining is perilous. I will as much hate a tedious and far-fetched answer, to a short and easy question. For, as that other wrongs the truth; so this, the hearer.

XXIX.

Performance is a binder. I will request no more favour of any man, than I must needs. I will rather choose to make an honest shift, than overmuch enthral myself, by being beholding.

XXX.

The world is a stage: every man an actor; and plays his part here,

either in a Comedy or Tragedy. The good man is a Comedian; which, however he begins, ends merrily: but the wicked man acts a Tragedy; and therefore ever ends in horror. Thou seest a wicked man vaunt himself on his stage: stay till the last Act; and look to his end, as David did; and see, whether that be peace. Thou wouldest make strange Tragedies, if thou wouldest have but one Act. Who sees an ox, grazing in a fat and rank pasture, and thinks not that he is near to the slaughter? whereas, the lean beast, that toils under the yoke, is far enough from the shambles. The best wicked man cannot be so envied in his first shews, as he is pitiable in the conclusion.

XXXI.

Of all objects of beneficence, I will choose either an old man, or a child; because these are most out of hope to requite. The one forgets a good turn; the other lives not, to repay it.

XXXII.

That, which Pythagoras said of Philosophers, is more true of Christians; for, Christianity is nothing but a divine and better philosophy: Three

sorts of men come to the market; buyers, sellers, lookers-on. The two first are both busy, and carefully distracted about their market: only the third live happily; using the world, as if they used it not.

XXXIII.

THERE be three things, which, of all other, I will never strive for; the wall, the way, the best seat. If I deserve well, a low place cannot disparage me so much, as I shall grace it: if not, the height of my place shall add to my shame; while every man shall condemn me of pride, matched with unworthiness.

XXXIV.

I SEE, there is not so much difference betwixt a man and a beast, as betwixt a Christian and a natural man. For, whereas man lives but one life of reason, above the beast; a Christian lives four lives, above a natural man: the life of inchoate regeneration, by grace; the perfect life of imputed righteousness; the life of glory begun in the separation of the soul; the life of perfect glory, in the society of the body with the soul, in full happiness: the worst whereof is better by

many degrees, than the best life of a natural man. For, whereas the dignity of the life is measured by the cause of it, (in which regard the life of the plant is basest; because it is but from the juice, arising from the root, administered by the earth: the life of the brute creature better than it; because it is sensitive: of a man better than it; because reasonable,) and the cause of this life is the Spirit of God; so far as the Spirit of God is above reason, so far doth a Christian exceed a mere naturalist. I thank God much, that he hath made me a man; but more, that he hath made me a Christian: without which, I know not whether it had been better for me, to have been a beast, or not to have been.

XXXV.

GREAT men's favours, friends' promises, and dead men's shoes, I will esteem; but not trust to.

XXXVI.

IT is a fearful thing, to sin; more fearful, to delight in sin; yet worse, to defend it; but worse than worst, to boast of it. If, therefore, I cannot avoid sin; because I am a man: yet I

will avoid the delight, defence, and boasting of sin; because I am a Christian.

XXXVII.

THOSE things, which are most eagerly desired, are most hardly both gotten and kept; God commonly crossing our desires, in what we are over-fervent. I will, therefore, account all things, as too good to have, so nothing too dear to lose.

XXXVIII.

A TRUE friend is not born every day. It is best to be courteous to all; entire with few: so may we, perhaps, have less cause of joy; I am sure, less occasion of sorrow.

XXXIX.

SECRECIES, as they are a burden to the mind, ere they be uttered; so are they no less charge to the receiver, when they are uttered. I will not long after more inward secrets; lest I should procure doubt to myself, and jealous fear to the discloser: but, as my mouth shall be shut with fidelity, not to blab them; so my ear shall not be too open to receive them.

XL.

As good physicians, by one receipt make way for another; so is it the safest course in practice: I will reveal a great secret to none, but whom I have found faithful in less.

XLI.

I WILL enjoy all things in God, and God in all things; nothing in itself: so shall my joys neither change, nor perish. For, however the things themselves may alter or fade: yet he, in whom they are mine, is ever like himself; constant, and everlasting.

XLII.

IF I would provoke myself to contentation, I will cast down my eyes to my inferiors; and there see better men, in worse condition: if to humility, I will cast them up to my betters; and so much more deject myself to them, by how much more I see them thought worthy to be respected of others, and deserve better in themselves.

XLIII.

TRUE virtue rests in the conscience of itself; either for reward, or censure. If, therefore, I know myself

upright, false rumours shall not daunt me: if not answerable to the good report of my favourers, I will myself find the first fault; that I may prevent the shame of others.

XLIV.

I WILL account virtue the best riches, knowledge the next, riches the worst; and therefore will labour to be virtuous and learned, without condition: as for riches, if they fall in my way, I refuse them not; but if not, I desire them not.

XLV.

AN honest word I account better, than a careless oath. I will say nothing, but what I dare swear, and will perform. It is a shame for a Christian, to abide his tongue a false servant, or his mind a loose mistress.

XLVI.

THERE is a just and easy difference, to be put betwixt a friend, and an enemy; betwixt a familiar, and a friend: and much good use to be made of all; but, of all, with discretion. I will disclose myself, no whit, to my enemy; somewhat, to my friend; wholly, to *no man*: lest I should be more others',

than mine own. Friendship is brittle stuff. How know I, whether he, that now loves me, may not hate me hereafter?

XLVII.

No man, but is an easy judge of his own matters: and lookers-on oftentimes see the more. I will, therefore, submit myself to others, in what I am reproved; but in what I am praised, only to myself.

XLVIII.

I WILL not be so merry, as to forget God; nor so sorrowful, as to forget myself.

XLIX.

As nothing makes so strong and mortal hostility, as discord in religions; so nothing in the world unites men's hearts so firmly, as the bond of faith. For, whereas there are three grounds of friendship; virtue, pleasure, profit; and, by all confessions, that is the surest, which is upon virtue: it must needs follow, that what is grounded on the best and most heavenly virtue, must be the safest: which, as it unites man to God so inseparably, that no temptations, no torments, not all the

gates of hell can sever him; so it unites one Christian soul to another so firmly, that no outward occurrences, no imperfections in the party loved, can dissolve them. If I love not the child of God, for his own sake, for his Father's sake; more than my friend for my commodity, or my kinsman for blood; I never received any spark of true heavenly love.

L.

THE good duty, that is deferred upon a conceit of present unfitness, at last grows irksome; and, thereupon, altogether neglected. I will not suffer my heart to entertain the least thought of lothness towards the task of devotion, wherewith I have stinted myself: but violently break through any motion of unwillingness, not without a deep check to myself, for my backwardness.

LI.

HEARING is a sense of great apprehension; yet far more subject to deceit, than seeing: not in the manner of apprehending; but in the uncertainty of the object. Words are vocal interpreters of the mind; actions real: and, therefore, however both should *speak* according to the truth of what

is in the heart; yet words do more belie the heart, than actions. I care not what words I hear, when I see deeds. I am sure, what a man doth, he thinketh: not so always, what he speaketh. Though I will not be so severe a censor, that, for some few evil acts, I should condemn a man of false-heartedness; yet, in common course of life, I need not be so mopish, as not to believe rather the language of the hand, than of the tongue. He, that says well and doth well, is without exception commendable: but, if one of these must be severed from the other, I like him well that doth well, and saith nothing.

LII.

THAT which they say of the pelican, That when the shepherds, in desire to catch her, lay fire not far from her nest; which she finding, and fearing the danger of her young, seeks to blow out with her wings, so long till she burn herself, and makes herself a prey in an unwise pity to her young: I see morally verified in experience, of those, which, indiscreetly meddling with the flame of dissension kindled in the Church, rather increase, than quench it; rather fire their own wings, than

help others. I would rather bewail the fire afar off, than stir in the coals of it. I would not grudge my ashes to it, if those might abate the burning: but, since I see it is daily increased with partaking, I will behold it with sorrow; and meddle no otherwise, than by prayers to God, and entreaties to men; seeking my own safety and the peace of the Church, in the freedom of my thought, and silence of my tongue.

LIII.

THAT, which is said of Lucilla's faction, That Anger bred it, Pride fostered it, and Covetousness confirmed it, is true of all schisms; though with some inversion. For, the most are bred through Pride; while men, upon a high conceit of themselves, scorn to go in the common road, and affect singularity in opinion: are confirmed through Anger; while the stomach and grudge any contradiction: and are nourished through Covetousness; while they seek abili to bear out their part. In some othe again, Covetousness obtains the f place; Anger, the second; Pride, last. Herein, therefore, I have *always* wont to commend and ad

the humility of those great and profound wits, whom depth of knowledge hath not led to by-paths in judgment; but, walking in the beaten path of the Church, have bent all their forces to the establishment of received truths: accounting it greater glory, to confirm an ancient verity, than to devise a new opinion, though never so profitable, unknown to their predecessors. I will not reject a truth, for mere novelty; old truths may come newly to light; neither is God tied to times, for the gift of his illumination: but I will suspect a novel opinion, of untruth; and not entertain it, unless it may be deduced from ancient grounds.

LIV.

The ear and the eye are the mind's receivers; but the tongue is only busied, in expending the treasure received. If, therefore, the revenues of the mind be uttered as fast or faster than they are received, it cannot be, but that the mind must needs be held bare, and can never lay up for purchase: but, if the receivers take in still with no utterance, the mind may soon grow a burden to itself, and unprofitable to others. I will not lay up too much, and utter nothing; lest

I be covetous: nor spend much, and store up little; lest I be prodigal and poor.

LV.

It is a vain-glorious flattery, for a man to praise himself; an envious wrong, to detract from others: I will speak no ill of others; no good of myself.

LVI.

That, which is the misery of travellers, to find many hosts and few friends, is the estate of Christians in their pilgrimage to a better life. Good friends may not, therefore, be easily forgone: neither must they be used as suits of apparel; which, when we have worn threadbare, we cast off, and call for new. Nothing, but death, or villany, shall divorce me from an old friend; but still I will follow him so far, as is either possible or honest: and then, I will leave him, with sorrow.

LVII.

True friendship necessarily requires patience: for, there is no man, in whom I shall not mislike somewhat; and who shall not, as justly, mislike somewhat in me. My friends' faults, *therefore*, if little, I will swallow and

digest; if great, I will smother them: however, I will wink at them, to others: but, lovingly notify them to himself.

LVIII.

INJURIES hurt not more in the receiving, than in the remembrance. A small injury shall go as it comes: a great injury may dine or sup with me: but none at all shall lodge with me. Why should I vex myself, because another hath vexed me?

LIX.

IT is good dealing with that, over which we have the most power. If my estate will not be framed to my mind, I will labour to frame my mind to my estate.

LX.

IT is a great misery, to be either always or never alone: society of men hath not so much gain as distraction. In greatest company, I will be alone to myself: in greatest privacy, in company with God.

LXI.

GRIEF for things past that cannot be remedied, and care for things to

come that cannot be prevented, may easily hurt, can never benefit me. I will, therefore, commit myself to God in both, and enjoy the present.

LXII.

Let my estate be never so mean, I will ever keep myself rather beneath; than either level, or above it. A man may rise, when he will, with honour; but cannot fall, without shame.

LXIII.

Nothing doth so befool a man, as extreme passion. This doth both make them fools, which otherwise are not; and shew them to be fools, that are so. Violent passions, if I cannot tame them, that they may yield, to my ease; I will at least smother them by concealment, that they may not appear, to my shame.

LXIV.

The mind of man, though infinite in desire, yet is finite in capacity. Since I cannot hope to know all things, I will labour first to know what I needs must, for their use; next, what I best may, for their convenience.

LXV.

THOUGH time be precious to me, as all irrevocable good things deserve to be, and of all other things I would not be lavish of it; yet, I will account no time lost, that is either lent to or bestowed upon my friend.

LXVI.

THE practices of the best men are more subject to error, than their speculations. I will honour good examples; but I will live by good precepts.

LXVII.

As charity requires forgetfulness of evil deeds, so patience requires forgetfulness of evil accidents. I will remember evils past, to humble me; not to vex me.

LXVIII.

IT is both a misery and a shame, for a man to be a bankrupt in love; which he may easily pay, and be never the more impoverished. I will be in no man's debt, for good will: but will, at least, return every man his own measure; if not with usury. It is much better to be a creditor, than a debtor, in any thing; but especially of this:

yet of this I will so be content to be a debtor, that I will always be paying it, where I owe it; and yet never will have so paid it, that I shall not owe it more.

LXIX.

THE Spanish proverb is too true; "Dead men and absent find no friends." All mouths are boldly opened, with a conceit of impunity. My ear shall be no grave, to bury my friend's good name. But, as I will be my present friend's self: so will I be my absent friend's deputy; to say for him, what he would, and cannot, speak for himself.

LXX.

THE loss of my friend, as it shall moderately grieve me; so it shall, another way, much benefit me, in recompence of his want: for it shall make me think more often and seriously, of earth and of heaven: of earth; for his body, which is reposed in it: of heaven; for his soul, which possesseth it before me: of earth; to put me in mind of my like frailty and mortality: of heaven; to make me desire, and, after a sort, emulate his happiness and *glory*.

LXXI.

VARIETY of objects is wont to cause distraction: when, again, a little one, laid close to the eye, if but of a penny breadth, wholly takes up the sight; which could else see the whole half heaven at once. I will have the eyes of my mind ever forestalled and filled with these two objects; the shortness of my life, eternity after death.

LXXII.

I SEE that he is more happy, that hath nothing to lose; than he, that loseth that which he hath. I will, therefore, neither hope for riches, nor fear poverty.

LXXIII.

I CARE not so much in any thing, for multitude, as for choice. Books and friends I will not have many: I would rather seriously converse with a few, than wander amongst many.

LXXIV.

THE wicked man is a very coward; and is afraid of every thing: of God; because he is his enemy: of Satan; because he is his tormentor; of God's creatures; because they, joining with

their Maker, fight against him: of himself; because he bears, about him, his own accuser and executioner. The godly man, contrarily, is afraid of nothing: not of God; because he knows him his best friend, and therefore will not hurt him: not of Satan; because he cannot hurt him: not of afflictions; because he knows they proceed from a loving God, and end to his own good: not of the creatures; since the very stones of the field are in league with him: not of himself; since his conscience is at peace. A wicked man may be secure, because he knows not what he hath to fear; or desperate, through extremity of fear: but, truly courageous he cannot be. Faithlessness cannot choose but be false-hearted. I will ever, by my courage, take trial of my faith: by how much more I fear, by so much less I believe.

LXXV.

THE godly man lives hardly; and, like the ant, toils here, during the summer of his peace; holding himself short of his pleasures, as looking to provide for a hard winter; which, when it comes, he is able to wear it *out co*mfortably: whereas the wicked

man doth prodigally lash out all his joys, in the time of his prosperity; and, like the grasshopper, singing merrily all summer, is starved in winter. I will so enjoy the present, that I will lay up more for hereafter.

LXXVI.

I HAVE wondered oft, and blushed for shame, to read in mere philosophers, which had no other mistress but nature, such strange resolution, in the contempt of both fortunes, as they call them; such notable precepts for a constant settledness and tranquillity of mind: and to compare it with my own disposition, and practice; whom I have found too much drooping and dejected under small crosses, and easily again carried away with little prosperity: To see such courage and strength to contemn death, in those, which thought they wholly perished in death; and to find such faint-heartedness in myself, at the first conceit of death, who yet am thoroughly persuaded of the future happiness of my soul. I have the benefit of nature, as well as they; besides infinite more helps, that they wanted. Oh the dulness and blindness of us unworthy Christians, that suffer Heathens, by

the dim candle-light of Nature, to go further than we by the clear sun of the Gospel; that an indifferent man could not tell by our practice, whether were the Pagan! Let me never, for shame, account myself a Christian, unless my Art of Christianity have imitated and gone beyond Nature, so far, that I can find the best Heathen as far below me in true resolution, as the vulgar sort were below them. Else, I may shame religion: it can neither honest nor help me.

LXXVII.

If I would be irreligious and unconscionable, I would make no doubt to be rich: for, if a man will defraud, dissemble, forswear, bribe, oppress, serve the time, make use of all men for his own turn, make no scruple of any wicked action for his advantage; I cannot see, how he can escape wealth and preferment: but, for an upright man to rise, is difficult; while his conscience straitly curbs him in from every unjust action, and will not allow him to advance himself by indirect means. So, riches come seldom easily, to a good man; seldom hardly, to the conscienceless. Happy is that *man,* that can be rich with truth, or

poor with contentment. I will not envy the gravel, in the unjust man's throat. Of riches, let me never have more, than an honest man can bear away.

LXXVIII.

God is the God of order; not of confusion. As, therefore, in natural things, he useth to proceed from one extreme to another, by degrees, through the mean; so doth he, in spiritual. The sun riseth not at once to his highest, from the darkness of midnight; but first sends forth some feeble glimmering of light, in the dawning: then, looks out with weak and waterish beams; and so, by degrees, ascends to the midst of heaven. So, in the seasons of the year, we are not one day scorched with a summer heat; and, on the next, frozen with a sudden extremity of cold: but winter comes on softly; first by cold dews, then hoar frost; until at last it descend to the hardest weather of all. Such are God's spiritual proceedings. He never brings any man from the estate of sin to the estate of glory, but through the state of grace. And, as for grace, he seldom brings a man from gross wickedness to any eminence of per-

fection. I will be charitably jealous of those men, which, from notorious lewdness, leap at once into a sudden forwardness of profession. Holiness doth not, like Jonah's gourd, grow up in a night. I like it better, to go on, soft and sure; than, for a hasty fit, to run myself out of wind; and, after, stand still and breathe me.

LXXIX.

It hath been said of old, "To do well and hear ill, is princely." Which as it is most true, by reason of the envy which follows upon justice; so is the contrary no less justified, by many experiments. To do ill and to hear well, is the fashion of many great men: to do ill, because they are borne out with the assurance of impunity; to hear well, because of abundance of parasites, which, as ravens to a carcase, gather about great men. Neither is there any so great misery in greatness as this, that it conceals men from themselves; and, when they will needs have a sight of their own actions, it shews them a false glass to look in. Meanness of state, that I can find, hath none so great inconvenience. I am no whit sorry, that I am rather *subject to* contempt, than flattery.

LXXX.

THERE is no earthly blessing so precious, as health of body; without which, all other worldly good things are but troublesome. Neither is there any thing more difficult, than to have a good soul, in a strong and vigorous body; for, it is commonly seen, that the worse part draws away the better: but, to have a healthful and sound soul in a weak sickly body, is no novelty; while the weakness of the body is a help to the soul; playing the part of a perpetual monitor, to incite it to good and check it for evil. I will not be over-glad of health, nor over-fearful of sickness. I will more fear the spiritual hurt, that may follow upon health; than the bodily pain, that accompanies sickness.

LXXXI.

THERE is nothing more troublesome to a good mind, than to do nothing: for, besides the furtherance of our estate, the mind doth both delight and better itself with exercise. There is but this difference, then, betwixt labour and idleness; that labour is a profitable and pleasant trouble; idleness, a trouble both unprofitable and

comfortless. I will be ever doing something; that either God when he cometh, or Satan when he tempteth, may find me busied. And yet, since, as the old proverb is, "Better it is to be idle than effect nothing;" I will not more hate doing nothing, than doing something to no purpose. I shall do good, but a while: let me strive to do it, while I may.

LXXXII.

A FAITHFUL man hath three eyes: the first, of Sense, common to him with brute creatures; the second, of Reason, common to all men; the third, of Faith, proper to his profession: whereof each looketh beyond other; and none of them meddleth with others' objects. For, neither doth the eye of Sense reach to intelligible things, and matters of discourse; nor the eye of Reason to those things, which are supernatural and spiritual; neither doth Faith look down to things, that may be sensibly seen. If thou discourse to a brute beast of the depths of philosophy, never so plainly, he understands not; because they are beyond the view of his eye, which is only of sense: if to a mere carnal man, of *divine* things; he perceiveth not the

things of God, neither indeed can do; because they are spiritually discerned; and, therefore, no wonder, if those things seem unlikely, incredible, impossible to him, which the faithful man, having a proportionable means of apprehension, doth as plainly see, as his eye doth any sensible thing. Tell a plain countryman, that the sun, or some higher or lesser star, is much bigger than his cartwheel; or, at least so many scores bigger than the whole earth; he laughs thee to scorn, as affecting admiration, with a learned untruth. Yet the scholar, by the eye of reason, doth as plainly see and acknowledge this truth, as that his hand is bigger than his pen. What a thick mist, yea what a palpable and more than Egyptian darkness, doth the natural man live in! What a world is there, that he doth not see at all! and how little doth he see in this, which is his proper element! There is no bodily thing, but the brute creatures see as well as he; and some of them better. As for his eye of reason, how dim is it in those things, which are best fitted to it! What one thing is there in nature, which he doth perfectly know? what herb, or flower, or worm that he treads on, is there,

whose true essence he knoweth? No, not so much, as what is in his own bosom; what it is, where it is, or whence it is, that gives being to himself. But, for those things which concern the best world, he doth not so much as confusedly see them; neither knoweth whether they be. He sees no whit into the great and awful Majesty of God. He discerns him not in all his creatures, filling the world with his infinite and glorious presence. He sees not his wise providence, overruling all things, disposing all casual events, ordering all sinful actions of men to his own glory. He comprehends nothing of the beauty, majesty, power, and mercy of the Saviour of the World, sitting in his Humanity at his Father's right-hand. He sees not the unspeakable happiness of the glorified souls of the saints. He sees not the whole heavenly commonwealth of angels; ascending and descending to the behoof of God's children; waiting upon him at all times invisibly; not excluded with closeness of prisons nor desolateness of wildernesses: and the multitude of evil spirits, passing and standing by him, to tempt him unto evil: But, like unto the foolish bird, *when* he hath hid his head that he

sees no body, he thinks himself altogether unseen; and then counts himself solitary, when his eye can meet with no companion. It was not without cause, that we call a mere fool a Natural: for, however worldlings have still thought Christians God's fools, we know them the fools of the world. The deepest philosopher that ever was, saving the reverence of the Schools, is but an ignorant sot, to the simplest Christian: for, the weakest Christian may, by plain information, see somewhat into the greatest mysteries of nature, because he hath the eye of reason common with the best; but the best Philosopher, by all the demonstration in the world, can conceive nothing of the mysteries of Godliness, because he utterly wants the eye of faith. Though my insight into matters of the world be so shallow, that my simplicity moveth pity, or maketh sport unto others; it shall be my contentment and happiness, that I see further into better matters. That, which I see not, is worthless; and deserves little better than contempt: that, which I see, is unspeakable, inestimable, for comfort, for glory.

LXXXIII.

It is not possible, for an inferior to live at peace, unless he have learned to be contemned: for, the pride of his superiors, and the malice of his equals and inferiors, shall offer him continual and inevitable occasions of unquietness. As contentation is the mother of inward peace with ourselves; so is humility the mother of peace with others: for, if thou be vile in thine own eyes first, it shall the less trouble thee to be accounted vile of others. So that a man of a high heart, in a low place, cannot want discontentment; whereas a man of lowly stomach can swallow and digest contempt, without any distemper: for, wherein can he be the worse for being contemned, who, out of his own knowledge of his deserts, did most of all contemn himself? I should be very improvident, if, in this calling, I did not look for daily contempt; wherein *we are made a spectacle to the world, to angels, and men.* When it comes, I will either embrace it, or contemn it: embrace it, when it is within my measure; when above, contemn it: so embrace it, that I may more humble myself under it; and so contemn

it, that I may not give heart to him that offers it, nor disgrace him for whose cause I am contemned.

LXXXIV.

CHRIST raised three dead men to life: one, newly departed; another, on the bier; a third, smelling in the grave: to shew us, that no degree of death is so desperate, that it is past help. My sins are many and great: yet, if they were more, they are far below the mercy of him that hath remitted them, and the value of his ransom that hath paid for them. A man hurts himself most by presumption: but we cannot do God a greater wrong, than to despair of forgiveness. It is a double injury to God; first, that we offend his justice by sinning; then, that we wrong his mercy with despairing.

LXXXV.

FOR a man to be weary of the world through miseries that he meets with, and for that cause to covet death, is neither difficult, nor commendable; but rather argues a base weakness of mind. So it may be a cowardly part, to contemn the utmost of all terrible things, in a fear of lingering misery:

but, for a man, either living happily here on earth, or resolving to live miserably, yet to desire his removal to heaven, doth well become a true Christian courage, and argues a notable mixture of patience and faith: of patience, for that he can and dare abide to live sorrowfully; of faith, for that he is assured of his better being otherwhere, and therefore prefers the absent joys he looks for, to those he feels in present. No sorrow shall make me wish myself dead, that I may not be at all: no contentment shall hinder me from wishing myself with Christ, that I may be happier.

LXXXVI.

It was not for nothing, that the wise Creator of all things hath placed gold, and silver, and all precious minerals under our feet, to be trod upon; and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten: whereas he hath placed the noblest part of his creation above our heads; and that so open to our view, that we cannot choose but every moment behold them. Wherein what did he else intend, but to draw away our minds from these worthless and yet

hidden treasures, to which he foresaw we would be too much addicted; and to call them to the contemplation of those better things, which, beside their beauty, are more oblivious to us; that in them we might see and admire the glory of their Maker, and withal seek our own? How do those men wrong themselves and misconstrue God, who, as if he had hidden these things because he would have them sought and laid the other open for neglect, bend themselves wholly to the seeking of these earthly commodities; and do no more mind heaven, than if there were none! If we could imagine a beast to have reason, how could he be more absurd in his choice? How easy is it to observe, that still, the higher we go, the more purity and perfection we find! (So earth is the very dross and dregs of all the elements: water somewhat more pure than it; yet also more feculent than the air above it: the lower air less pure than his uppermost regions; and yet they as far inferior, to the lowest heavens: which again are more exceeded by the glorious and empyreal seat of God, which is the heaven of the just:) yet these brutish men take up their rest, and place their felicity, in the lowest and worst of all

God's workmanship; not regarding that, which, with its own glory, can make them happy. Heaven is the proper place of my soul: I will send it up thither continually in my thoughts, while it sojourns with me, before it go to dwell there for ever.

LXXXVII.

A MAN need not to care for more knowledge, than to know himself: he needs no more pleasure, than to content himself; no more victory, than to overcome himself; no more riches, than to enjoy himself. What fools are they, that seek to know all other things, and are strangers in themselves! that seek altogether to satisfy others' humours, with their own displeasure! that seek to vanquish kingdoms and countries, when they are not masters of themselves! that have no hold of their own hearts; yet seek to be possessed of all outward commodities! Go home to thyself, first, vain heart: and, when thou hast made sure work there, in knowing, contenting, overcoming, enjoying thyself, spend all the superfluity of thy time and labour upon others.

LXXXVIII.

It was an excellent rule that fell from Epicure (whose name is odious to us, for the father of looseness;) That if a man would be rich, honourable, aged, he should not strive so much to add to his wealth, reputation, years, as to detract from his desires. For, certainly, in these things, which stand most upon conceit, he hath the most, that desireth least. A poor man, that hath little and desires no more, is, in truth, richer than the greatest monarch; that thinks he hath not what he should, or what he might; or that grieves there is no more to have. It is not necessity, but ambition, that sets men's hearts on the rack. If I have meat, drink, apparel, I will learn therewith to be content. If I had the world full of wealth beside, I could enjoy no more than I use: the rest could please me no otherwise, but by looking on. And why can I not thus solace myself, while it is others'?

LXXXIX.

An inconstant and wavering mind, as it makes a man unfit for society (for that there can be no assurance of

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to climb, on our hands and knees; but, when we are come up, there is victory and triumph. God's children have three suits of apparel; whereof two are worn daily on earth, the third laid up for them in the wardrobe of heaven: they are ever either in black, mourning; in red, persecuted; or in white, glorious. Any way shall be pleasant to me, that leads unto such an end. It matters not, what rags or what colours I wear with men; so I may walk with my Saviour in white, and reign with him in glory.

XCI.

THERE is nothing more easy, than to say divinity by rote; and to discourse of spiritual matters from the tongue or pen of others: but to hear God speak it to the soul, and to feel the power of religion in ourselves, and to express it out of the truth of experience within, is both rare and hard. All, that we feel not in the matters of God, is but hypocrisy; and, therefore, the more we profess, the more we sin. It will never be well with me, till, in these greatest things, I be careless of others' censures, fearful only of God's and my own; till sound experience have really catechized my heart, and

made me know God and my Saviour otherwise than by words. I will never be quiet, till I can see, and feel, and taste God: my hearing I will account as only serving to effect this, and my speech only to express it.

XCII.

THERE is no enemy can hurt us, but by our own hands. Satan could not hurt us, if our own corruption betrayed us not: afflictions cannot hurt us, without our own impatience: temptations cannot hurt us, without our own yieldance: death could not hurt us, without the sting of our own sins: sin could not hurt us, without our own impenitence: How might I defy all things, if I could obtain not to be mine own enemy! I love myself too much, and yet not enough. O God, teach me to wish myself but so well as thou wishest me, and I am safe.

XCIII.

IT grieves me to see all other creatures so officious to their Maker, in their kind: that both winds, and sea, and heaven, and earth obey him, with all readiness: that each of these hears other, and all of them their Creator; though to the destruction of them-

selves: and man only is rebellious; imitating herein the evil spirits, who, in the receipt of a more excellent kind of reason, are yet more perverse. Hence it is, that the prophets are oft-times fain to turn their speech to the earth, void of all sense and life; from this living earth, informed with reason: that only, which should make us more pliable, stiffeneth us. God could force us, if he pleased; but he would rather incline us by gentleness. I must stoop to his power, why do I not stoop to his will? It is a vain thing to resist his voice, whose hand we cannot resist.

XCIV.

As all natural bodies are mixed; so must all our moral dispositions. No simple passion doth well. If our joy be not allayed with sorrow, it is madness; and if our sorrow be not tempered with some mixture of joy, it is hellish and desperate. If, in these earthly things, we hope without all doubt, or fear without all hope, we offend on both sides; if we labour without all recreation, we grow dull and heartless; if we sport ourselves without all labour, we grow wild and unprofitable. These compositions are

wholesome, as for the body, so for the mind; which, though it be not of a compounded substance as the body, yet hath much variety of qualities and affections, and those contrary to each other. I care not how simple my heavenly affections are; which, the more free they are from composition, are the nearer to God: nor how compounded my earthly; which are easily subject to extremities. If joy come alone, I will ask him for his fellow; and evermore, in spite of him, couple him with his contrary: that so, while each are enemies to other, both may be friends to me.

XCV.

Joy and sorrow are hard to conceal; as from the countenance, so from the tongue. There is so much correspondence betwixt the heart and tongue, that they will move at once: every man, therefore, speaks of his own pleasure and care; the hunter and falconer, of his games; the ploughman, of his team; the soldier, of his march and colours. If the heart were as full of God, the tongue could not refrain to talk of him: the rareness of Christian communication argues the *common* poverty of grace. If Christ

be not in our hearts, we are godless: if he be there without our joy, we are senseless: if we rejoice in him and speak not of him, we are shamefully unthankful. Every man taketh, yea raiseth occasion, to bring in speech of what he liketh. As I will think of thee always, O Lord; so it shall be my joy, to speak of thee often: and, if I find not opportunity, I will make it.

XCVI.

When I see my Saviour hanging in so forlorn a fashion upon the Cross: his head drooping down; his temples bleeding with thorns, his hands and feet with the nails, and his side with the spear; his enemies round about him, mocking at his shame, and insulting over his impotence: how should I think any otherwise of him, than, as himself complaineth, forsaken of his Father? But, when again I turn mine eyes, and see the sun darkened, the earth quaking, the rocks rent, the graves opened, the thief confessing, to give witness to his Deity; and when I see so strong a guard of Providence over him, that all his malicious enemies are not able so much as to break one bone of that body, which seemed

carelessly neglected: I cannot but wonder at his glory and safety. God is ever near, though oft unseen; and, if he wink at our distress, he sleepeth not. The sense of others must not be judges of his presence and care; but our faith. What care I, if the world give me up for miserable, while I am under his secret protection? O Lord, since thou art strong in our weakness, and present in our senselessness; give me but as much comfort in my sorrow, as thou givest me security, and at my worst I shall be well.

XCVII.

In sins, and afflictions, our course must be contrary: we must begin to detest the greatest sin first, and descend to the hatred of the least; we must first begin to suffer small afflictions with patience, that we may ascend to the endurance of the greatest: then alone shall I be happy, when, by this holy method, I have drawn my soul to make conscience of the least evil of sin, and not to shrink at the greatest evil of affliction.

XCVIII.

PRESCRIPTION is no plea against the king: much less can long custom plead for error, against that our Supreme Lord, to whom a thousand years are but as yesterday. Yea, Time, which pleads voluntarily for continuance of things lawful, will take no fee, not to speak against an evil use. Hath an ill custom lasted long? It is more than time it were abrogated; age is an aggravation to sin. Heresy or abuse, if it be grey-headed, deserves sharper opposition. To say "I will do ill because I have done so," is perilous and impious presumption. Continuance can no more make any wickedness safe, than the author of sin, no devil. If I have once sinned, it is too much: if oft, woe be to me; if the iteration of my offence cause boldness, and not rather more sorrow, more detestation: woe be to me and my sin, if I be not the better because I have sinned.

XCIX.

IT is strange to see the varieties and proportion of spiritual and bodily diets. There be some creatures, that are fatted and delighted with poisons:

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to hand, without any careful disquisition of truth: so, some feed foul; others, but few, clean and wholesome. As there is no beast upon earth, which hath not his like in the sea, and which perhaps is not in some sort paralleled in the plants of the earth; so there is no bestial disposition, which is not answerably found in some men: mankind, therefore, hath within itself his Goats, Chameleons, Salamanders, Camels, Wolves, Dogs, Swine, Moles, and whatever sorts of beasts: there are but a few men, amongst men. To a wise man, the shape is not so much as the qualities. If I be not a man within; in my choices, affections, inclinations; it had been better for me to have been a beast without: a beast is but like itself; but an evil man is half a beast, and half a devil.

C.

FORCED favours are thankless; and, commonly, with noble minds find no acceptation. For a man to give his soul to God, when he sees he can no longer hold it; or to bestow his goods, when he is forced to part with them; or to forsake his sin, when he cannot follow it; are but unkind and cold obediences. God sees our necessity,

and scorns our compelled offers. What man of any generous spirit will abide himself made the last refuge of a craved, denied, and constrained courtesy? While God gives me leave to keep my soul, yet then to bequeath it to him; and, while strength and opportunity serve me to sin, then to forsake it; is both accepted and crowned: God loves neither grudged nor necessary gifts: I will offer betimes, that he may vouchsafe to take: I will give him the best, that he may take all.

O God, give me this grace, that I may give thee myself, freely and seasonably: and then I know thou canst not but accept me, because this gift is thine own.

THE

THIRD CENTURY OF

MEDITATIONS AND VOWS;

DIVINE AND MORAL.

TO THE RIGHT WORSHIPFUL

SIR EDMUND BACON, KNIGHT;

INCREASE OF HONOUR, STRENGTH OF BODY, PERFECTION OF VIRTUE.

SIR:

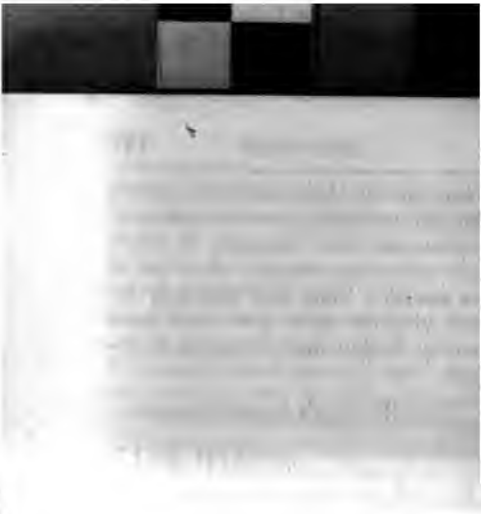
THERE is no wise man would give his thoughts for all the world: which, as they are the most pleasing and noble business of man, being the natural and immediate issue of that reason whereby he is severed from brute creatures; so they are, in their use, most beneficial to ourselves and others. For, by the means hereof, we enjoy both God and ourselves; and hereby we make others partners of those rich excellencies, which God hath hid in the mind. And, though it be most easy and safe for a man, with the Psalmist, to commune with his own heart in silence; yet is it

more behoveful to the common good, for which, both as Men and Christians, we are ordained, that those thoughts, which our experience hath found comfortable and fruitful to ourselves, should, with neglect of all censures, be communicated to others. The concealment whereof, methinks, can proceed from no other ground, but either timorousness or envy. Which consideration hath induced me to clothe these naked thoughts, in plain and simple words; and to adventure them into the light, after their fellows: consecrating them the rather to your name, for that, besides all other respects of duty, they are part of those Meditations, which, in my late peregrination with you, took me up under the solitary hills of Ardenna, wanting as then the opportunity of their employment. I offer them to you, not for that yourself are not stored with choice of better; but as poor men use to bring presents to the rich. If they may carry acceptation from you and bring profit unto any soul, it shall abundantly satisfy me: who should think it honour enough, if I might be vouchsafed to bring but one pin towards the decking of the Spouse of Christ; while

others, out of their abundance, adorn her with costly robes and rich medals. I commend their success, to God; their patronage, to you; their use, to the world. That God multiply his rare favours upon you, and your worthy Lady; and go you on to favour.

Your Worship's humble devoted,

JOSEPH HALL.



MEDITATIONS AND VOWS.

I.

GOOD men are placed by God, as so many stars in the lower firmament of the world. As they must imitate those heavenly bodies, in their light and influence; so also in their motion: and, therefore, as the planets have a course proper to themselves, against the sway of the heaven that carries them about; so must each good man have a motion out of his own judgment, contrary to the customs and opinions of the vulgar; finishing his own course with the least shew of resistance. I will never affect singularity, except it be among those that are vicious. It is better to do or think well alone, than to follow a multitude in evil.

II.

WHAT strange variety of actions doth the eye of God see, at once, round

IV.

Our first age is all in hope. When we are in the womb, who knows whether we shall have our right shape and proportion of body; being neither monstrous nor deformed? When we are born, who knows whether, with the due features of a man, we shall have the faculties of reason and understanding? When yet our progress in years discovereth wit or folly, who knows whether, with the power of reason, we shall have the grace of faith to be Christians? and, when we begin to profess well, whether it be a temporary and seeming, or a true and saving faith? Our middle age is half in hope, for the future; and half in proof, for that is past: our old age is out of hope; and altogether in proof. In our last times, therefore, we know, both what we have been, and what to expect. It is good for youth to look forward, and still to propound the best things unto itself; for an old man to look backward, and to repent him of that wherein he hath failed, and to recollect himself for the present: but, in my middle age, I will look both backward and forward; comparing my *hopes* with my proof; redeeming the

time, ere it be all spent, that my recovery may prevent my repentance. It is both a folly and misery to say, "This I might have done."

V.

It is the wonderful mercy of God, both to forgive us our debts to him in our sins, and to make himself a debtor to us in his promises: so that now, both ways, the soul may be sure; since he neither calleth for those debts which he hath once forgiven, nor withdraweth those favours and that heaven which he hath promised: but, as he is a merciful creditor to forgive, so he is a true debtor to pay whatsoever he hath undertaken. Whence it is come to pass, that the penitent sinner owes nothing to God, but love and obedience; and God owes still much and all to him: for he owes as much as he hath promised; and what he owes, by virtue of his blessed promise, we may challenge. O infinite mercy! He, that lent us all that we have, and in whose debt-books we run hourly forward till the sum be endless; yet owes us more, and bids us look for payment. I cannot deserve the least favour he can give; yet will I as confidently challenge the greatest, as if I deserved

it. Promise indebteth no less, than loan or desert.

VI.

It is no small commendation, to manage a little well. He is a good waggoner, that can turn in a narrow room. To live well in abundance, is the praise of the estate, not of the person. I will study more, how to give a good account of my little, than how to make it more.

VII.

Many Christians do greatly wrong themselves, with a dull and heavy kind of sullenness; who, not suffering themselves to delight in any worldly thing, are thereupon ofttimes so heartless, that they delight in nothing. These men, like to careless guests, when they are invited to an excellent banquet, lose their dainties, for want of a stomach; and lose their stomach, for want of exercise. A good conscience keeps always good cheer: he cannot chuse but fare well, that hath it; unless he lose his appetite, with neglect and slothfulness. It is a shame for us Christians not to find as *much* joy in God, as worldlings do in

their forced merriments, and lewd wretches in the practice of their sins.

VIII.

A WISE Christian hath no enemies. Many hate and wrong him; but he loves all, and all pleasure him. Those, that profess love to him, pleasure him with the comfort of their society, and the mutual reflection of friendship: those, that profess hatred, make him more wary of his ways; shew him faults in himself, which his friends would either not have espied or not censured; send him the more willingly to seek favour above: and, as the worst do bestead him, though against their wills; so he again doth voluntarily good to them. To do evil for evil, as Joab to Abner, is a sinful weakness: to do good for good, as Ahasuerus to Mordecai, is but natural justice: to do evil for good, as Judas to Christ, is unthankfulness and villany: only to do good for evil, agrees with Christian profession. And what greater work of friendship, than to do good? If men will not be my friends in love, I will perforce make them my friends in a good use of their hatred. I will be their friend, that are mine, and would not be.

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to live an age in love. Or, if thy life be yet dearer: thou hast lived to grey hairs; not hastened with care, but bred with late succession of years: thy table was ever covered with variety of dishes: thy back softly and richly clad: thou never gavest denial to either skin or stomach: thou ever favouredst thyself; and health, thee. Now death is at thy threshold, and unpartially knocks at thy door; dost thou not wish thou hadst lived with crusts, and been clothed with rags? Wouldst not thou have given a better welcome to death, if he had found thee lying upon a pallet of straw, and supping of water-gruel; after many painful nights, and many sides changed in vain? Yet this beggarly estate thou detestest in health, and pitiest in others, as truly miserable. The sum is; A beggar wisheth he might be a monarch, while he lives; and the great potentate wisheth he had lived a beggar, when he comes to die: and, if beggary be to have nothing, he shall be so in death, though he wished it not. Nothing therefore but eternity can make a man truly happy; as nothing can make perfect misery but eternity: for, as temporal good things afflict us in their ending, so temporal sorrows afford us

joy in the hope of their end. What folly is this in us, to seek for our trouble, to neglect our happiness! I can be but well; and this, That I was well, shall one day be grievous. Nothing shall please me, but that once I shall be happy for ever.

X.

THE eldest of our forefathers lived not so much as a day to God, to whom a thousand years is as no more: we live but as an hour to the day of our forefathers; for, if nine hundred and and sixty were but their day, our fourscore is but the twelfth part of it. And yet, of this our hour we live scarce a minute to God: for, take away all that time, that is consumed in sleeping, dressing, feeding, talking, sporting; of that little time, there can remain not much more than nothing: yet the most seek pastimes to hasten it. Those, which seek to mend the pace of Time, spur a running horse. I had more need to redeem it, with double care and labour; than to seek how to sell it, for nothing.

XI.

EACH day is a new life, and an abridgment of the whole. I will so

live, as if I counted every day my first, and my last; as if I began to live but then, and should live no more afterwards.

XII.

It was not in vain, that the ancient founders of languages used the same word in many tongues, to signify both Honour and Charge; meaning therein, to teach us the inseparable connection of these two. For there scarce ever was any charge, without some opinion of honour; neither ever was there honour, without a charge: which two, as they are not without reason joined together in name, by human institution; so they are most wisely coupled together by God, in the disposition of these worldly estates. Charge, without honour to make it amends, would be too toilsome; and must needs discourage and over-lay a man: Honour, without charge, would be too pleasant; and, therefore, both would be too much sought after, and must needs carry away the mind in the enjoying it. Now, many dare not be ambitious, because of the burden; chusing rather to live obscurely and securely: and yet, on the other side, those, that are under it, are refreshed in the Charge

with the sweetness of Honour. Seeing they cannot be separated, it is not the worst estate to want both. They, whom thou enviest for honour, perhaps envy thee more for thy quietness.

XIII.

He, that taketh his own cares upon himself, loads himself in vain with an uneasy burden. The fear of what may come, expectation of what will come, desire of what will not come, and inability of redressing all these, must needs breed him continual torment. I will cast my cares upon God: he hath bidden me: they cannot hurt him; he can redress them.

XIV.

Our infancy is full of folly; youth, of disorder and toil; age, of infirmity. Each time hath his burden; and that, which may justly work our weariness: yet infancy longeth after youth; and youth, after more age; and he, that is very old, as he is a child for simplicity, so he would be for years. I account old age the best of the three; partly, for that it hath passed through the folly and disorder of the others; partly, for that the inconveniencies of *this* are but bodily, with a bettered

estate of the mind; and partly, for that it is nearest to dissolution. There is nothing more miserable, than an old man that would be young again. It was an answer worthy the commendations of Petrarch; and that, which argued a mind truly philosophical of him, who, when his friend bemoaned his age appearing in his white temples, telling him he was sorry to see him look so old, replied, "Nay, be sorry rather, that ever I was young, to be a fool."

XV.

THERE is not the least action or event, whatever the vain Epicures have imagined, which is not overruled and disposed by a Providence: which is so far from detracting ought from the Majesty of God, for that the things are small; as that there can be no greater honour to him, than to extend his providence and decree to them, because they are infinite. Neither doth this hold in natural things only, which are chained one to another by a regular order of succession; but even in those things, which fall out by casualty and imprudence: whence that worthy Father, when as his speech digressed his intention to a confutation

of the errors of the Manichees, could presently guess, that, in that unpurposed turning of it, God intended the conversion of some unknown auditor; as the event proved his conjecture true, ere many days. When ought falls out contrary to that I proposed, it shall content me, that God proposed it as it is fallen out: so the thing hath attained his own end, while it missed mine. I know what I would, but God knoweth what I should will. It is enough, that his will is done, though mine be crossed.

XVI.

It is the most thankless office in the world, to be a man's pander unto sin. In other wrongs, one man is a wolf to another; but in this, a devil. And, though, at the first, this damnable service carry away reward; yet, in conclusion, it is requited with hatred and curses. For, as the sick man, extremely distasted with a loathsome potion, hateth the very cruse wherein it was brought him: so doth the conscience, once soundly detesting sin, loath the means that induced him to commit it. Contrarily, who withstands a man in his prosecution of a sin, while *he doteth* upon it, bears away frowns

and heart-burnings for a time; but, when the offending party comes to himself and right reason, he recompenseth his former dislike, with so much more love, and so many more thanks. The frantic man, returned to his wits, thinks him his best friend, that bound him, and beat him most. I will do my best to cross any man in his sins: if I have not thanks of him, yet of my conscience I shall.

XVII.

God must be magnified in his very judgments. He looks for praise; not only for heaven, but for hell also. His justice is himself, as well as his mercy. As heaven, then, is for the praise of his mercy; so hell for the glory of his justice. We must, therefore, be so affected to judgments, as the Author of them is; who delighteth not in blood, as it makes his creature miserable, but as it makes his justice glorious. Every true Christian, then, must learn to sing that compound ditty of the Psalmist; *Of mercy, and judgment.* It shall not only joy me, to see God gracious and bountiful, in his mercies and deliverances of his own; but also to see him terrible, in vengeance to his enemies. It is no cruelty

to rejoice in justice. The foolish mercy of men is cruelty to God.

XVIII.

Rareness causeth wonder, and more than that, incredulity, in those things, which, in themselves, are not more admirable, than the ordinary proceedings of nature. If a blazing star be seen in the sky, every man goes forth to gaze; and spends, every evening, some time in wondering at the beams of it. That any fowl should be bred of corrupted wood resolved into worms; or that the chameleon should ever change his colours, and live by air; that the ostrich should digest iron; that the phœnix should burn herself to ashes, and from thence breed a successor: we wonder, and can scarce credit. Other things more usual, no less miraculous, we know and neglect. That there should be a bird, that knoweth and noteth the hours of day and night, as certainly as any astronomer by the course of heaven; if we knew not, who would believe? Or that the loadstone should, by his secret virtue, so draw iron to itself, as that a whole chain of needles should all hang by insensible points at each

ther, only by the influence that it ends down from the first; if it were ot ordinary, would seem incredible. Who would believe, when he sees a owl mounted as high as his sight can escry it, that there were an engine o be framed, which could fetch it own into his fist? Yea, to omit innite examples, that a little despised reature should weave nets out of her wn entrails, and in her platforms of uilding should observe as just proortions as the best geometrician, we hould suspect for an untruth, if we aw it not daily practised in our own vindows. If the sun should arise but nce to the earth, I doubt, every man vould be a Persian, and fall down and worship it: whereas now, it riseth nd declineth without any regard. Extraordinary events each man can wonder at. The frequence of God's best works causeth neglect: not that they are ever the worse for commonness; but because we are soon cloyed with the same conceit, and have contempt bred in us through familiarity. I will learn to note God's power and wisdom, and to give him praise of both, in his ordinary works: so those things, which are but trivial to the

most ignorant, shall be wonders to me; and that, not for nine days, but for ever.

XIX.

Those, that affect to tell novelties and wonders, fall into many absurdities; both in busy enquiry after matters impertinent, and in a light credulity to whatever they hear; and in fictions of their own, and additions of circumstances, to make their reports the more admired. I have noted these men, not so much wondered at for their strange stories, while they are telling; as derided afterwards, when the event hath wrought their disproof and shame. I will deal with rumours, as grave men do with strange fashions; take them up, when they are grown into common use before: I may believe, but I will not relate them but under the name of my author; who shall either warrant me with defence, if it be true; or, if false, bear my shame.

XX.

It was a witty and true speech of that obscure Heraclitus, That all men, awaking, are in one common world; *but,* when we sleep, each man goes

into a several world by himself; which though it be but a world of fancies, yet is the true image of that little world which is in every man's heart: for the imaginations of our sleep shew us what our disposition is awaking: and, as many in their dreams reveal those their secrets to others, which they would never have done awake; so all may and do disclose to themselves in their sleep those secret inclinations, which, after much searching, they could not have found out waking. I doubt not, therefore, but as God heretofore hath taught future things in dreams, which kind of revelation is now ceased; so still he teacheth the present estate of the heart, this way. Some dreams are from ourselves, vain and idle, like ourselves: others are divine, which teach us good, or move us to good: and others devilish, which solicit us to evil. Such answer, commonly, shall I give to any temptation in the day, as I do by night. I will not lightly pass over my very dreams. They shall teach me somewhat: so neither night nor day shall be spent unprofitably: the night shall teach me what I am; the day, what I should be.

XXI.

Men make difference betwixt servants, friends, and sons. Servants, though near us in place; yet, for their inferiority, are not familiar. Friends, though, by reason of their equality and our love, they are familiar; yet still we conceive of them as others from ourselves. But children we think of, affectionately, as the divided pieces of our own bodies. But all these are one to God: his servants are his friends; his friends are his sons; his sons, his servants. Many claim kindred of God, and profess friendship to him, because these are privileges without difficulty, and not without honour: all the trial is in service: the other are most in affection, and therefore secret, and so may be dissembled; this, consisting in action, must needs shew itself to the eyes of others. *Ye are my friends, if ye do whatsoever I command you:* friendship with God is in service, and this service is in action. Many wear God's cloth, that know not their Master; that never did good cheer in his service: so that God hath many retainers, that wear his livery, for a countenance; *never* wait on him; whom he will

never own for servants, either by favour, or wages. Few servants; and, therefore, few sons. It is great favour in God, and great honour to me, that he will vouchsafe to make me the lowest drudge in his family; which place if I had not, and were a monarch of men, I were accursed. I desire no more but to serve; yet, Lord, thou givest me more, to be thy son. I hear David say, *Seemeth it a small matter to you, to be the son-in-law to a King?* What is it then, oh, what is it, to be the true adopted son of the King of Glory! Let me not now say as David of Saul, but as Saul's grandchild to David; oh, *what is thy servant, that thou shouldest look upon such a dead dog as I am?*

XXII.

I AM a stranger here below: my home is above; yet I can think too well of these foreign vanities, and cannot think enough of my home. Surely, that is not so far above my head, as my thoughts; neither doth so far pass me in distance, as in comprehension: and yet, I would not stand so much upon conceiving, if I could admire it enough; but my strait heart is filled with a little wonder, and hath

no room for the greatest part of glory that remaineth. O God, what happiness hast thou prepared for thy chosen! What a purchase was this, worthy of the blood of such a Saviour! As yet I do but look towards it, afar off; but it is easy to see by the outside, how goodly it is within: although, as thy house on earth, so that above, hath more glory within, than can be bewrayed by the outward appearance. The outer part of thy tabernacle here below, is but an earthly and base substance; but within, it is furnished with a living, spiritual, and heavenly guest: so the outer heavens, though they be as gold to all other material creatures; yet they are but dross to thee. Yet how are even the outmost walls of that house of thine beautified with glorious lights, whereof every one is a world for bigness, and as a heaven for godliness! Oh teach me by this to long after, and wonder at the inner part, before thou lettest me come in to behold it.

XXIII.

Riches, or beauty, or whatever worldly good that hath been, doth but grieve us: that, which is, doth not *satisfy us*: that, which shall be, is

uncertain. What folly is it, to trust to any of them!

XXIV.

Security makes worldlings merry: and, therefore are they secure, because they are ignorant. That is only solid joy, which ariseth from a resolution; when the heart hath cast up a full account of all causes of disquietness, and findeth the causes of his joy more forcible; thereupon settling itself in a stayed course of rejoicing: for, the other, so soon as sorrow makes itself to be seen, especially in an unexpected form, is swallowed up in despair; whereas this can meet with no occurrence, which it hath not prevented in thought. Security and ignorance may scatter some refuse morsels of joy, sauced with much bitterness; or, may be like some boasting housekeeper, which keepeth open doors for one day with much cheer, and lives starvedly all the year after. There is no good Ordinary, but in a good conscience. I pity that unsound joy in others; and will seek for this sound joy in myself. I would rather weep upon a just cause, than rejoice unjustly.

XXV.

As love keeps the whole Law, love only is the breaker of it; be the ground, as of all obedience, s all sin: for, whereas sin hath b commonly accounted to have two ro Love and Fear, it is plain, that hath his original from love; for man fears to lose ought, but what loves. Here is sin, and righteousn brought both into a short sum; pending both, upon one poor affecti It shall be my only care, therefore bestow my love well, both for ob and measure. All that is good, I r love; but in several degrees: wha simply good, absolutely: what is g by circumstance, only with limitati There be these three things, tha may love without exception, God, neighbour, my soul; yet so as e have their due place: my body, goo fame, &c. as servants to the form All other things, I will either not c for, or hate.

XXVI.

One would not think, that pi and base-mindedness should so agree; yea, that they love so togetl that they never go asunder. T

envy ever proceeds from a base mind, is granted of all. Now the proud man, as he fain would be envied of others, so he envieth all men. His betters he envies, because he is not so good as they: he envies his inferiors, because he fears they should prove as good as he; his equals, because they are as good as he. So, under big looks, he bears a base mind; resembling some Cardinal's mule, which, to make up the train, bears a costly port-mantle stuffed with trash. On the contrary, who is more proud than the basest, (the Cynick tramples on Plato's pride; but with a worse) especially if he be but a little exalted? wherein we see base men so much more haughty, as they have had less before, what they might be proud of. It is just with God, as the proud man is base in himself, so to make him basely esteemed in the eyes of others; and, at last, to make him base without pride. I will contemn a proud man, because he is base; and pity him, because he is proud.

XXVII.

Let me but have time to my thoughts; but leisure to think of heaven, and grace to my leisure; and I can be

happy in spite of the world. Nothing, but God that gives it, can bereave me of grace; and he will not: for his gifts are without repentance. Nothing, but death, can abridge me of time; and, when I begin to want time to think of heaven, I shall have eternal leisure to enjoy it. I shall be both ways happy; not from any virtue of apprehension in me, (which have no peer in worthiness,) but from the glory of that I apprehend; wherein the act and object are from the author of happiness. He gives me this glory: let me give him the glory of his gift. His glory is my happiness: let my glory be his.

XXVIII.

God bestows favours upon some, in anger; as he strikes other some, in love: (the Israelites had better have wanted their quails, than to have eaten them with such sauce:) and, sometimes, at our instance removing a lesser punishment, leaves a greater, though insensible, in the room of it. I will not so much strive against affliction, as displeasure. Let me rather be afflicted in love, than prosper without it.

XXIX.

It is strange, that we men, having so continual use of God, and being so perpetually beholding to him, should be so strange to him, and so little acquainted with him: since we account it perverse nature in any man, that, being provoked with many kind offices, refuses the familiarity of a worthy friend, which doth still seek it, and hath deserved it. Whence it comes, that we are so loth to think of our dissolution, and going to God: for, naturally, where we are not acquainted, we list not to hazard our welcome; chusing rather to spend our money at a simple inn, than to turn in for a free lodging to an unknown host, whom we have only heard of, never had friendship with; whereas, to an entire friend, whose nature and welcome we know, and whom we have elsewhere familiarly conversed withal, we go as boldly and willingly as to our home, knowing that no hour can be unseasonable to such a one. While, on the other side, we scrape acquaintance with the world, that never did us good, even after many repulses. I will not live with God, and in God, without his acquaintance; knowing it my hap-

piness to have such a friend. I will not let one day pass, without some act of renewing my familiarity with him; not giving over, till I have given him some testimony of my love to him, and joy in him; and till he hath left behind him some pledge of his continued favour to me.

XXX.

MEN, for the most part, would neither die nor be old. When we see an aged man, that hath over-lived all the teeth of his gums, the hair of his head, the sight of his eyes, the taste of his palate; we profess, we would not live till such a cumbersome age, wherein we prove burdens to our dearest friends and ourselves: yet, if it be put to our choice what year we would die, we ever shift it off till the next; and want not excuses for this prorogation; rather than fail, alleging, we would live to amend; when yet we do but add more to the heap of our sins by continuance. Nature hath nothing to plead for this folly, but that life is sweet: wherein we give occasion of renewing that ancient check, or one not unlike to it, whereby that primitive vision taxed the timorousness of *the shrin*king Confessors: "Ye would

neither live to be old, nor die ere your age: what should I do with you?" The Christian must not think it enough, to endure the thought of death with patience, when it is obtruded upon him by necessity: but must voluntarily call it into his mind with joy; not only abiding it should come, but wishing that it might come. I will not leave, till I can resolve, if I might die to day, not to live till to-morrow.

XXXI.

As a true friend is the sweetest contentment in the world; so, in his qualities he well resembleth honey, the sweetest of all liquors. Nothing is more sweet to the taste; nothing more sharp and cleansing, when it meets with an exulcerate sore. For myself, I know I must have faults; and, therefore, I care not for that friend, that I shall never smart by. For my friends, I know they cannot be faultless; and, therefore, as they shall find me sweet in their praises and encouragements, so sharp also in their censure. Either let them abide me no friend to their faults, or no friend to themselves.

XXXII.

In all other things, we are led by profit; but, in the main matter of all, we shew ourselves utterly unthrifty: and, while we are wise in making good markets in these base commodities, we shew ourselves foolish in the great match of our souls. God and the world come both to one shop, and make proffers for our souls: the world, like a frank chapman, says, *All these will I give thee;* shewing us his bags and promotions, and thrusting them into our hands: God offers a crown of glory, which yet he tells us we must give him day to perform; and have nothing in present, but our hope and some small earnest of the bargain: though we know there is no comparison betwixt these two in value, finding these earthly things vain and unable to give any contentment, and those others of invaluable worth and benefit; yet we would rather take these in hand, than trust God on his word for the future, while yet, in the same kind, we chuse rather to take some rich lordship in reversion, after the long expectation of three lives expired, than a present sum much under

foot. As, contrarily, when God and the world are sellers, and we come to the mart, the world offers fine painted wares, but will not part with them under the price of our torment: God proclaims, *Come, ye that want; buy for nought:* now, we thrifty men, that try all shops for the cheapest pennyworth, refuse God, proffering his precious commodities for nothing; and pay a hard price for that, which is worse than nothing, painful. Surely, we are wise for any thing, but our souls: not so wise for the body, as foolish for them. O Lord, thy payment is sure; and who knows how present? Take the soul, that thou hast both made and bought; and let me rather give my life for thy favour, than take the offers of the world for nothing.

XXXIII.

THERE was never age, that more bragged of knowledge; and yet never any, that had less soundness. He, that knows not God, knoweth nothing; and he, that loves not God, knows him not: for he is so sweet, and infinitely full of delight, that whoever knows him cannot chuse but affect

him. The little love of God then argues the great ignorance, even of those, that profess knowledge. I will not suffer my affections to run before my knowledge; for then I shall love fashionably only, because I hear God is worthy of love, and so be subject to relapses: but I will ever lay knowledge as the ground of my love; so, as I grow in divine knowledge, I shall still profit in a heavenly zeal.

XXXIV.

Those, that travel in long pilgrimages to the Holy Land, what a number of weary paces they measure! what a number of hard lodgings and known dangers they pass! and, at last, when they are come within view of their journey's end, what a large tribute pay they at the Pisan Castle to the Turks! And when they are come thither, what see they, but the bare Sepulchre wherein their Saviour lay; and the earth, that he trod upon; to the increase of a carnal devotion? What labour should I willingly undertake, in my journey to the true Land of Promise, the Celestial Jerusalem, where I shall see and enjoy my Saviour himself! What tribute of pain *or death,* should I refuse to pay for my

entrance, not into his Sepulchre, but his Palace of Glory; and that, not to look upon, but to possess it!

XXXV.

THOSE, that are all in exhortation, no whit in doctrine, are like to them, that snuff the candle, but pour not in oil. Again, those, that are all in doctrine, nothing in exhortation, drown the wick in oil, but light it not: making it fit for use, if it had fire put to it; but, as it is, rather capable of good, than profitable in present. Doctrine, without exhortation, makes men all brain, no heart: exhortation, without doctrine, makes the heart full, leaves the brain empty. Both together make a man. One makes a man wise; the other, good: one serves that we may know our duty; the other, that we may perform it. I will labour in both: but I know not in whether more. Men cannot practise, unless they know; and they know in vain, if they practise not.

XXXVI.

THERE be two things, in every good work; honour, and profit: the latter, God bestows upon us; the former, he keeps to himself. The profit of our

works redoundeth not to God: *My well-doing extendeth not to thee.* The honour of our work may not be allowed us: *My glory I will not give to another.* I will not abridge God of his part, that he may not bereave me of mine.

XXXVII.

THE proud man hath no God: the envious man hath no neighbour: the angry man hath not himself. What can that man have, that wants himself? What is a man better, if he have himself, and want all others? What is he the nearer, if he have himself, and others, and yet want God? What good is it then to be a man, if he be either wrathful, proud, or envious?

XXXVIII.

MAN, that was once the sovereign lord of all creatures, whom they serviceably attended at all times, is now sent to the very basest of all creatures, to learn good qualities; *Go to the pismire, &c.* and sees the most contemptible creatures preferred before him; *The ass knoweth his owner.* Wherein we, like the miserable heir of some great peer, whose house is *decay*ed through the treason of our

progenitors, hear and see what honours and lordships we should have had; but now find ourselves below many of the vulgar. We have not so much cause of exaltation, that we are men, and not beasts; as we have of humiliation, in thinking how much we were once better than we are, and that now in many duties we are men inferior to beasts: so as those, whom we contemn, if they had our reason, might more justly contemn us; and, as they are, may teach us by their examples, and do condemn us by their practice.

XXXIX.

The idle man is the Devil's cushion, on which he taketh his free ease: who, as he is uncapable of any good, so he is fitly disposed for all evil motions. The standing water soon stinketh: whereas the current ever keeps clear and cleanly; conveying down all noisome matter, that might infect it, by the force of his stream. If I do but little good to others, by my endeavours; yet this is great good to me, that, by my labour, I keep myself from hurt.

XL.

THERE can be no nearer conjunction in nature, than is betwixt the body and the soul: yet these two are of so contrary disposition, that, as it falls out in an ill-matched man and wife, those servants, which the one likes best, are most dispraised of the other; so here, one still takes part against the other in their choice. What benefits the one, is the hurt of the other: the glutting of the body pines the soul; and the soul thrives best, when the body is pinched. Who can wonder, that there is such faction amongst others, that sees so much in his very self? True wisdom, is, to take, not with the stronger, as the fashion of the world is, but with the better: following herein, not usurped power, but justice. It is not hard to discern, whose the right is, whether the servant should rule, or the mistress. I will labour to make and keep the peace, by giving each part his own indifferently; but, if more be affected with an ambitious contention, I will rather beat Hagar out of doors, than she shall over-rule her mistress.

XLI.

I SEE iron, first, heated red-hot in the fire; and, after, beaten and hardened with cold water. Thus will I deal with an offending friend: first, heat him with deserved praise of his virtue; and, then, beat upon him with apprehension: so, good nurses, when their children are fallen, first take them up and speak them fair, chide them afterwards. Gentle speech is a good preparative for rigour. He shall see, that I love him, by my approbation; and that I love not his faults, by my reproof. If he love himself, he will love those that mislike his vices; and if he love not himself, it matters not whether he love me.

XLII.

THE liker we are to God, which is the best and only good, the better and happier we must needs be. All sins make us unlike him, as being contrary to his perfect holiness; but some shew more direct contrariety. Such is envy; for, whereas God bringeth good out of evil, the envious man fetcheth evil out of good: wherein also his sin proves a kind of punishment: for, whereas to good men even evil things work to-

gether to their good; contrarily, to the envious good things work together to their evil. The evil, in any man, though never so prosperous, I will not envy; but pity: the good graces, I will not repine at; but holily emulate; rejoicing that they are so good, but grieving that I am no better.

XLIII.

The covetous man is like a spider: as in this, that he doth nothing but lay his nets to catch every fly, gaping only for a booty of gain; so, yet more, in that, while he makes nets for these flies, he consumeth his own bowels: so, that, which is his life, is his death. If there be any creature miserable, it is he; and yet he is least to be pitied, because he makes himself miserable. Such as he is, I will account him; and will, therefore, sweep down his webs, and hate his poison.

XLIV.

In heaven, there is all life, and no dying: in hell, is all death, and no life: in earth, there is both living and dying; which, as it is betwixt *both*, so it prepares for both. So that *he, which* here below dies to sin, doth *after live* in heaven; and, contrarily,

he, that lives in sin upon earth, dies in hell afterward. What if I have no part of joy here below, but still succession of afflictions? The wicked have no part in heaven, and yet they enjoy the earth with pleasure: I would not change portions with them. I rejoice, that, seeing I cannot have both, yet I have the better. O Lord, let me pass both my deaths here upon earth. I care not how I live or die, so I may have nothing but life, to look for in another world.

XLV.

THE conceit of propriety hardens a man against many inconveniences, and addeth much to our pleasure. The mother abides many unquiet nights, many painful throes, and unpleasant savours of her child, upon this thought, "It is my own." The indulgent father magnifies that in his own son, which he would scarce like in a stranger. The want of this to Godward, makes us so subject to discontentment, and cooleth our delight in him; because we think of him aloof, as one in whom we are not interested. If we could think, "It is my God, that cheereth me with his presence and blessings, while I prosper; that

afflicteth me in love, when I am dejected: my Saviour is at God's right hand; my angels stand in his presence;" it could not be, but God's favour would be sweeter, his chastisements more easy, his benefits more effectual. I am not mine own, while God is not mine; and, while he is mine, since I do possess him, I will enjoy him.

XLVI.

NATURE is, of her own inclination, froward; importunately longing after that which is denied her, and scornful of what she may have. If it were appointed, that we should live always upon earth, how extremely should we exclaim of weariness, and wish rather that we were not! Now it is appointed we shall live here but a while, and then give room to our successors, each one affects a kind of eternity upon earth. I will labour to tame this peevish and sullen humour of nature; and will like that best, that must be.

XLVII.

ALL true earthly pleasure forsook man, when he forsook his Creator. What honest and holy delight he took *before,* in the dutiful services of the

obsequious creatures; in the contemplation of that admirable variety and strangeness of their properties; in seeing their sweet accordance with each other, and all with himself! Now, most of our pleasure is, to set one creature together by the ears with another; sporting ourselves only with that deformity, which was bred through our own fault. Yea, there have been, that have delighted to see one man spill another's blood upon the sand; and have shouted for joy at the sight of that slaughter, which hath fallen out upon no other quarrel, but the pleasure of the beholders. I doubt not, as we solace ourselves in the discord of the inferior creatures, so the evil spirits sport themselves in our dissensions. There are better qualities of the creature, which we pass over without pleasure. In recreations, I will chuse those, which are of best example, and best use; seeking those, by which I may not only be the merrier, but the better.

XLVIII.

THERE is no want, for which a man may not find a remedy in himself. Do I want Riches? he, that desires but little, cannot want much. Do I want

Friends? if I love God enough, and myself but enough, it matters not. Do I want Health? if I want it but a little, and recover; I shall esteem it the more, because I wanted: if I be long sick, and unrecoverably, I shall be the fitter and willinger to die; and my pain is so much less sharp, by how much more it lingereth. Do I want Maintenance? a little, and coarse, will content nature: let my mind be no more ambitious, than my back and belly; I can hardly complain of too little. Do I want Sleep? I am going whither there is no use of sleep; where all rest, and sleep not. Do I want Children? many, that have them, wish they wanted: it is better to be childless, than crossed with their miscarriage. Do I want Learning? he hath none, that saith he hath enough: the next way to get more, is, to find thou wantest. There is remedy for all wants, in ourselves; saving only, for want of Grace: and that, a man cannot so much as see and complain that he wants, but from above.

XLIX.

EVERY virtuous action, like the sun eclipsed, hath a double shadow; ac*cording* to the divers aspects of the

beholders: one, of glory; the other, of envy: glory follows upon good deserts; envy, upon glory. He, that is envied, may think himself well; for he, that envies him, thinks him more than well. I know no vice in another, whereof a man may make so good and comfortable use to himself. There would be no shadow, if there were no light.

L.

In meddling with the faults of friends, I have observed many wrongful courses; what for fear, or self-love, or indiscretion. Some I have seen, like unmerciful and covetous chirurgeons, keep the wound raw, which they might have seasonably remedied, for their own gain: others, that have laid healing plaisters, to skin it aloft; when there hath been more need of corrosives, to eat out the dead flesh within: others, that have galled and drawn; when there hath been nothing but solid flesh, that hath wanted only filling up: others, that have healed the sore; but left an unsightly scar of discredit behind them. He, that would do good this way, must have fidelity, courage, discretion, patience: fidelity, not to bear with; courage, to reprove

them; discretion, to reprove them well; patience, to abide the leisure of amendment; making much of good beginnings, and putting up many repulses; bearing with many weaknesses; still hoping, still soliciting; as knowing, that those, who have been long used to fetters, cannot but halt a while, when they are taken off.

LI.

God hath made all the world, and yet what a little part of it is his! Divide the world into four parts: but one, and the least, containeth all that is worthy the name of Christendom; the rest overwhelmed with Turkism and Paganism: and, of this least part, the greater half, yet holding aright concerning God and their Saviour in some common principles, overthrow the truth in their conclusions; and so leave the lesser part of the least part for God. Yet lower: of those, that hold aright concerning Christ, how few are there, that do otherwise than fashionably profess him! And, of those, that do seriously profess him, how few are there, that in their lives deny him not; living unworthy of so glorious a calling! Wherein, I do not *pity* God, who will have glory even of

those that are not his: I pity miserable men, that do reject their Creator and Redeemer, and themselves in him: and I envy Satan, that he ruleth so large. Since God hath so few, I will be more thankful that he hath vouchsafed me one of his; and be the more zealous of glorifying him, because we have but a few fellows.

LII.

As those, that have tasted of some delicate dish, find other plain dishes but unpleasant; so it fareth with those, which have once tasted of heavenly things: they cannot but contemn the best worldly pleasures. As, therefore, some dainty guest, knowing there is so pleasant fare to come; I will reserve my appetite for it, and not suffer myself cloyed with the coarse diet of the world.

LIII.

I FIND many places, where God hath used the hand of good angels for the punishment of the wicked; but never could yet find one, wherein he employed an evil angel in any direct good to his children: indirect I find many, if not all; through the power of him, that brings light out of darkness,

and turns their evil to our good. In this choice, God would and must be imitated. From an evil spirit I dare not receive ought, if never so good: I will receive as little as I may, from a wicked man: if he were as perfectly evil as the other, I durst receive nothing. I would rather hunger, than wilfully dip my hand in a wicked man's dish.

LIV.

We are ready to condemn others, for that, which is as eminently faulty in ourselves. If one blind man rush upon another in the way, either complains of other's blindness; neither, of his own. I have heard those, which have had most corrupt lungs, complain of the unsavoury breath of others. The reason is, because the mind casteth altogether outward, and reflecteth not into itself. Yet it is more shameful, to be either ignorant of, or favourable to, our own imperfections. I will censure others' vices fearfully; my own confidently, because I know them: and those I know not, I will suspect.

LV.

He is a very humble man, that thinks not himself better than some others; and he is very mean, whom some others do not account better than themselves: so, that vessel, that seemed very small upon the Main, seems a tall ship upon the Thames. As there are many better for estate than myself, so there are some worse; and, if I were yet worse, yet would there be some lower; and, if I were so low that I accounted myself the worst of all, yet some would account themselves in worse case. A man's opinion is in others: his being is in himself. Let me know myself: let others guess at me. Let others either envy or pity me; I care not, so long as I enjoy myself.

LVI.

He can never wonder enough at God's workmanship, that knows not the frame of the world: for he can never else conceive of the hugeness, and strange proportion of the creature. And he, that knows this, can never wonder more at any thing else. I will learn to know, that I may ad-

mire; and, by that little I know, I will more wonder at that I know not.

LVII.

THERE is nothing below, but toiling, grieving, wishing, hoping, fearing; and weariness in all these. What fools are we, to be besotted with the love of our own trouble, and to hate our liberty and rest! The love of misery is much worse, than misery itself. We must first pray, that God would make us wise; before we can wish, he would make us happy.

LVIII.

IF a man refer all things to himself, nothing seems enough: if all things to God, any measure will content him of earthly things; but in grace he is insatiable. Worldlings serve themselves altogether in God; making religion but to serve their turns, as a colour of their ambition and covetousness. The Christian seeks God only in seeking himself; using all other things but as subordinately to him: not caring whether himself win or lose, so that God may win glory in both. I will not suffer mine eyes and mind to be bounded with these visible things; but still look through these matters at

God, which is the utmost scope of them: accounting them only as a thoroughfare, to pass by; not as a habitation, to rest in.

LIX.

He is wealthy enough, that wanteth not: he is great enough, that is his own master: he is happy enough, that lives to die well. Other things I will not care for; nor too much for these: save only for the last, which alone can admit of no immoderation.

LX.

A man of extraordinary parts makes himself, by strange and singular behaviour, more admired; which if a man of but common faculty do imitate, he makes himself ridiculous: for that, which is construed as natural to the one, is descried to be affected in the other; and there is nothing forced by affectation can be comely. I will ever strive to go in the common road: so, while I am not notable, I shall not be notorious.

LXI.

Gold is the best metal; and, for the purity, not subject to rust, as all others: and yet the best gold hath

some drum. I esteem not that man, that hath no faults: I like him well, that hath but a few; and those, not great.

LXII.

Many a man mars a good estate, for want of skill to proportion his carriage answerably to his ability. A little sail to a large vessel rids no way, though the wind be fair: a large sail to a little bark drowns it: a top-sail to a ship of mean burthen, in a rough weather, is dangerous: a low sail, in an easy gale, yields little advantage. This disproportion causeth some to live miserably, in a good estate; and some to make a good estate miserable. I will first know, what I may do for safety; and then I will try, what I can do for speed.

LXIII.

The rich man hath many friends; although, in truth, riches have them, and not the man: as the ass, that carried the Egyptian Goddess, had many bowed knees; yet not to the beast, but to the burthen. For, separate the riches from the person, and thou shalt see friendship leave the *man*; and follow that, which was ever

her object: while he may command, and can either give or control, he hath attendance and proffer of love at all hands; but which of these dares acknowledge him, when he is going to prison for debt? Then these wasps, that made such music about this gallipot, shew plainly, that they came only for the honey that was in it. This is the misery of the wealthy, that they cannot know their friends: whereas those, that love the poor man, love him for himself. He, that would chuse a true friend, must search out one, that is neither covetous nor ambitious; for such a one loves but himself in thee. And if it be rare to find any not infected with these qualities, the best is to entertain all, and trust few.

LXIV.

THAT, which the French Proverb hath of sicknesses, is true of all evils: That they come on horseback, and go away on foot. We have oft seen a sudden fall; or one meal's surfeit hath stuck by many to their graves: whereas pleasures come like oxen, slow and heavily; and go away like post-horses, upon the spur. Sorrows, because they are lingering guests, I will entertain but moderately; knowing, that the

more they are made of, the longer they will continue: and, for pleasures, because they stay not, and do but call to drink at my door; I will use them as passengers, with slight respect. He is his own best friend, that makes least of both of them.

LXV.

It is indeed more commendable, to give good example, than to take it; yet imitation, however in civil matters it be condemned of servility, in Christian practice hath his due praise: and, though it be more natural for beginners, at their first initiation, that cannot swim without bladders; yet the best proficient shall see ever some higher steps of those, that have gone to heaven before him, worthy of his tracing. Wherein much caution must be had; that we follow good men, and in good: good men; for, if we propound imperfect patterns to ourselves, we shall be constrained first to unlearn those ill habits we have got by their imitation, before we can be capable of good; so, besides the loss of labour, we are further off from our end: in good; for, that a man should be so wedded to any man's person, that he *can* make no separation from his in-

firmities, is both absurdly servile and unchristian. He, therefore, that would follow well, must know to distinguish well, betwixt good men and evil; betwixt good men and better; betwixt good qualities and infirmities. Why hath God given me education, not in a desert alone, but in the company of good and virtuous men, but that, by the sight of their good carriage, I should better mine own? Why should we have interest in the vices of men, and not in their virtues? And, although precepts be surer, yet a good man's action is according to precept; yea, is a precept itself. The Psalmist compares the Law of God to a Lanthorn: good example bears it. It is safe following him, that carries the light: if he walk without the light, he shall walk without me.

LXVI.

As there is one common end to all good men, Salvation; and one Author of it, Christ: so, there is but one way to it, doing well and suffering evil. Doing well, methinks, is like the Zodiac in the heaven, the high-way of the sun, through which it daily passeth: suffering evil, is like the Ecliptic-line, that goes through the midst

...ut an example. Are we sawn ...sieces? so was Isaiah. Are we beaded? so John Baptist. Crucifi so Peter. Thrown to wild beasts? Daniel. Into the furnace? so three children. Stoned? so Steph Punished? so the Beloved Disci Burnt? so millions of Martyrs. ... famed and slandered? what good s ever was not? It were easy to endless both in torments and sufferi whereof each hath begun to other, to us. I may not hope to speed bet than the best Christians: I cannot f to fare worse. It is no matter, wh way I go, so I come to heaven.

LXVII.

THERE is nothing, beside life, this nature, that it is diminished

eth. Time shall not so steal upon me, that I shall not discern it, and catch it by the fore-locks; nor so steal from me, that it shall carry with it no witness of his passage in my proficiency.

LXVIII.

THE prodigal man, while he spendeth, is magnified; when he is spent, is pitied: and that is all his recompence for his lavished patrimony. The covetous man is grudged while he lives, and his death is rejoiced at; for, when he ends, his riches begin to be goods. He, that wisely keeps the mean between both, liveth well, and hears well; neither repined at by the needy, nor pitied by greater men. I would so manage these worldly commodities, as accounting them mine, to dispose; others', to partake of.

LXIX.

A GOOD name (if any earthly thing) is worth seeking, worth striving for: yet, to affect a bare name, when we deserve either ill or nothing, is but a proud hypocrisy; and, to be puffed up with the wrongful estimation of others' mistaking our worth, is an idle and ridiculous pride. Thou art well spoken of upon no desert: what then? thou

self as thou art accounted: th
came from thee; the shame
in thee. I will account no
greater, than for a man to este
report me above that I am:
joicing, in that I am well tho
but in that I am such as I am es

LXX.

It was a speech worthy th
mendation and frequent remem
of so divine a Bishop as A
which is reported of an aged
in his time; who, when his
comforted him on his sick-be
told him, they hoped he should r
answered, "If I shall not die
well; but if ever, why not
Surely, it is folly, what we m
to do unwillingly. I will neve

LXXI.

Excesses are never alone. Commonly, those, that have excellent parts, have some extremely vicious qualities. Great wits have great errors, and great estates have great cares; whereas mediocrity of gifts or of estate hath usually but easy inconveniences: else the excellent would not know themselves, and the mean would be too much dejected: now, those, whom we admire for their faculties, we pity for their infirmities; and those, which find themselves but of the ordinary pitch, joy, that, as their virtues, so their vices, are not eminent: so, the highest have a blemished glory, and the mean are contentedly secure. I will magnify the highest; but affect the mean.

LXXII.

The body is the case or sheath of the mind: yet, as naturally it hideth it; so it doth also, many times, discover it: for, although the forehead, eyes, and frame of the countenance do sometime belie the disposition of the heart; yet, most commonly, they give true general verdicts. An angry man's brows are bent together, and his eyes sparkle with rage; which,

when he is well pleased, look smooth and cheerfully. Envy hath one look; desire, another; sorrow, yet another; contentment, a fourth, different from all the rest. To show no passion, is too stoical; to shew all, is impotent; to shew other than we feel, hypocritical. The face and gesture do but write and make commentaries upon the heart. I will first endeavour so to frame and order that, as not to entertain any passion, but what I need not care to have laid open to the world: and, therefore, will first see that the text be good; then, that the gloss be true; and, lastly, that it be sparing. To what end hath God so walled in the heart, if I should let every man's eyes into it by my countenance?

LXXIII.

THERE is no public action, which the world is not ready to scan: there is no action so private, which the evil spirits are not witnesses of: I will endeavour so to live, as knowing that I am ever in the eyes of mine enemies.

LXXIV.

WHEN we ourselves and all other vices are old, then covetousness alone *is young*, and at his best age. This

vice loves to dwell in an old, ruinous cottage: yet that age can have no such honest colour for niggardliness and insatiable desire. A young man might plead the uncertainty of his estate, and doubt of his future need; but an old man sees his set period before him. Since this humour is so necessarily annexed to this age, I will turn it the right way; and nourish it in myself: the older I grow, the more covetous I will be; but of the riches, not of the world I am leaving, but of the world I am entering into. It is good coveting, what I may have, and cannot leave behind me.

LXXV.

THERE is a mutual hatred, betwixt a Christian and the world: for, on the one side, the love of the world is enmity with God, and God's children cannot but take their Father's part: on the other, *The world hates you, because it hated me first.* But the hatred of the good man to the wicked is not so extreme, as that wherewith he is hated: for the Christian hates ever with commiseration and love of that good he sees in the worst; knowing, that the essence of the very devils is good; and that the lewdest man

hath some excellent parts of nature, or common graces of the Spirit of God, which he warily singleth out in his affection: but the wicked man hates him for goodness; and, therefore, finds nothing in himself to moderate his detestation. There can be no better music in mine ear, than the discord of the wicked. If he like me, I am afraid he spies some quality in me, like to his own. If he saw nothing but goodness, he could not love me, and be bad himself. It was a just doubt of Phocion, who, when the people praised him, asked, "What evil have I done?" I will strive to deserve evil of none; but, not deserving ill, it shall not grieve me to hear ill of those that are evil. I know no greater argument of goodness, than the hatred of a wicked man.

LXXVI.

A MAN, that comes hungry to his meal, feeds heartily on the meat set before him, not regarding the metal or form of the platter, wherein it is served; who, afterwards, when his stomach is satisfied, begins to play with the dish, or to read sentences on his trencher. Those auditors, which *can find* nothing to do, but note ele-

gant words and phrases, or rhetorical colours, or perhaps an ill grace of gesture in a pithy and material speech, argue themselves full, ere they came to the feast; and, therefore, go away with a little pleasure, no profit. In hearing others, my only intention shall be to feed my mind with solid matter: if my ear can get ought by the way, I will not grudge it; but I will not intend it.

LXXVII.

The joy of a Christian in these worldly things is limited, and ever awed with fear of excess; but recompensed abundantly with his spiritual mirth: whereas the worldling gives the reins to the mind, and pours himself into pleasure; fearing only that he shall not joy enough. He, that is but half a Christian, lives but miserably; for he neither enjoyeth God, nor the world: not God, because he hath not grace enough to make him his own; not the world, because he hath some taste of grace, enough to shew him the vanity and sin of his pleasures. So, the sound Christian hath his heaven above; the worldling, here below; the unsettled Christian, no where.

LXXVIII.

Good deeds are very fruitful; and, not so much of their nature, as of God's blessing, multipliable. We think ten in the hundred extreme and biting usury: God gives us more than a hundred for ten; yea, above the increase of the grain, which we commend most for multiplication: for, out of one good action of ours, God produceth a thousand; the harvest whereof is perpetual. Even the faithful actions of the old Patriarchs, the constant sufferings of ancient Martyrs, live still; and do good to all successions of ages, by their example: for public actions of virtue, besides that they are presently comfortable to the doers, are also exemplary to others; and, as they are more beneficial to others, so are more crowned in us. If good deeds were utterly barren and incommodious, I would seek after them, for the conscience of their own goodness: how much more shall I now be encouraged to perform them, for that they are so profitable both to myself, and to others, and to me in others! My principal care shall be, that while my soul lives in glory in heaven, my *good* actions may live upon earth;

and that they might be put into the bank and multiply, while my body lies in the grave and consumeth.

LXXIX.

A CHRISTIAN, for the sweet fruit he bears to God and men, is compared to the noblest of all plants, the Vine. Now as the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless: so doth the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned, that I may grow; rather than cut up, to burn.

LXXX.

THOSE, that do but superficially taste of divine knowledge, find but little sweetness in it; and are ready, for the unpleasant relish, to abhor it: whereas, if they would dive deep into the sea, they should find fresh water near to the bottom. That it savours not well at the first, is the fault, not of it, but of the distempered palate that tastes it. Good metals and minerals are not found close under the skin of the earth, but below in the

too soon discouraged in our spiritual gains. I will still persevere to seek; hardening myself against all difficulty. There is comfort even in seeking, hope; and there is joy in hoping, good success; and in that success, is happiness.

LXXXI.

He, that hath any experience in spiritual matters, knows that Satan is ever more violent at the last: then raging most furiously, when he knows he shall rage but a while. Hence of the first persecutions of the first Church, the tenth and last, under Diocletian and Maximinian and those other five Tyrants, was the bloodiest. Hence, this age is the most dissolute because nearest the conclusion. And

is the folly of those men, who defer their repentance till then, when their onset shall be most sharp; and they, through pain of body and perplexedness of mind, shall be least able to resist. Those, that have long furnished themselves with spiritual munition, find work enough in this extreme brunt of temptation: how then should the careless man, that, with the help of all opportunities, could not find grace to repent, hope to achieve it at the last gasp, against greater force, with less means, more distraction, no leisure? Wise princes use to prepare ten years before, for a field of one day: I will every day lay up somewhat for my last. If I win that skirmish, I have enough. The first and second blow begin the battle; but the last only wins it.

LXXXII.

I OBSERVE three seasons, where a wise man differs not from a fool; in his infancy, in sleep, and in silence: for, in the two former, we are all fools; and, in silence, all are wise. In the two former yet, there may be concealment of folly; but the tongue is a blab: there cannot be any kind of folly, either simple or wicked, in

the heart, but the tongue will bewray it. He cannot be wise, that speaks much, or without sense, or out of season; nor he known for a fool, that says nothing. It is a great misery, to be a fool; but this is yet greater, that a man cannot be a fool, but he must shew it. It were well for such a one, if he could be taught to keep close his foolishness: but then there should be no fools. I have heard some, which have scorned the opinion of folly in themselves, for a speech wherein they have hoped to shew most wit, censured of folly, by him, that hath thought himself wiser; and another, hearing his sentence again, hath condemned him for want of wit in censuring. Surely, he is not a fool, that hath unwise thoughts, but he, that utters them. Even concealed folly is wisdom; and sometimes, wisdom uttered, is folly. While others care how to speak, my care shall be how to hold my peace.

LXXXIII.

A WORK is then only good and acceptable, when the action, meaning, and manner are all good: for, to do good with an ill meaning, as Judas *saluted* Christ to betray him, is so

much more sinful, by how much the action is better; which, being good in the kind, is abused to an ill purpose. To do ill in a good meaning, as Uzzah, in staying the Ark, is so much amiss, that the good intention cannot bear out the unlawful act: which although it may seem some excuse, why it should not be so ill; yet is no warrant to justify it. To mean well, and do a good action in an ill manner, as the Pharisee made a good prayer but arrogantly, is so offensive, that the evil manner depraveth both the other. So, a thing may be evil, upon one circumstance: it cannot be good, but upon all. In whatever business I go about, I will enquire, What I do, for the substance; How, for the manner; Why, for the intention: for the two first, I will consult with God; for the last, with my own heart.

LXXXIV.

I CAN do nothing without a million of witnesses: the conscience is as a thousand witnesses; and God is as a thousand consciences: I will, therefore, so deal with men, as knowing that God sees me; and so with God, as if the world saw me; so with myself, and both of them, as knowing

EARTHLY inheritances are divide
oftimes, with much inequality. T
privilege of primogeniture stretche
longer in many places now, than
did among the ancient Jews. T
youngest, many times, serves the eld
and, while the eldest aboundeth,
the latter have is pinched. In hea
it is not so: all the sons of God
heirs; none underlings: and not h
under wardship and hope, but inh
ors; and not inheritors of any
pittance of land, but of a kingd
nor of an earthly kingdom, subje
danger of loss or alteration, but
glorious and everlasting. It shall
tent me here, that, having right
things, yet I have possession o
thing but sorrow. Since I shal

LXXXVI.

EVEN the best things, ill used, become evils; and, contrarily, the worst things, used well, prove good. A good tongue, used to deceit; a good wit, used to defend error; a strong arm, to murder; authority, to oppress; a good profession, to dissemble; are all evil: yea, God's own word is *the sword of the Spirit;* which, if it kill not our vices, kills our souls. Contrariwise, as poisons are used to wholesome medicine, afflictions and sins, by a good use prove so gainful, as nothing more. Words are, as they are taken; and things are, as they are used. There are even cursed blessings. O Lord, rather give me no favours, than not grace to use them. If I want them, thou requirest not what thou dost not give; but, if I have them, and want their use, thy mercy proves my judgment.

LXXXVII.

MAN is the best of all these inferior creatures; yet lives in more sorrow and discontentment, than the worst of them: while that reason, wherein he excels them and by which he might make advantage of his life, he abuses

to a suspicious distrust. How many hast thou found of the fowls of the air, lying dead in the way for want of provision? They eat, and rest, and sing, and want nothing. Man, which hath far better means to live comfortably, toileth, and careth, and wanteth: whom yet his reason alone might teach, that He, which careth for these lower creatures, made only for man, will much more provide for man, to whose use they were made. There is a holy carelessness; free from idleness; free from distrust. In these earthly things, I will so depend on my Maker, that my trust in him may not exclude all my labour; and yet so labour, upon my confidence on him, as my endeavour may be void of perplexity.

LXXXVIII.

THE precepts and practice of those, with whom we live, avail much on either part. For a man not to be ill, where he hath no provocations to evil, is less commendable: but, for a man to live continently in Asia (as he said), where he sees nothing but allurements to uncleanness; for Lot to be a good man, in the midst of Sodom; to be abstemious, in Germany; and, in Italy,

chaste; this is truly praise-worthy. To sequester ourselves from the company of the world, that we may depart from their devices, proceeds from a base and distrusting mind: as if we would so force goodness upon ourselves, that therefore only we would be good, because we cannot be ill: but, for a man so to be personally and locally in the throng of the world, as to withdraw his affections from it; to use it, and yet to contemn it, at once; to compel it to his service, without any infection; becomes well the noble courage of a Christian. The world shall be mine, I will not be his; and yet so mine, that his evil shall be still his own.

LXXXIX.

He, that lives in God, cannot be weary of his life; because he ever finds, both somewhat to do, and somewhat to solace himself with: cannot be over-loth to part with it; because he shall enter into a nearer life and society with that God, in whom he delighteth. Whereas, he, that lives without him, lives many times uncomfortably here; because, partly he knows not any cause of joy in himself, and partly he finds not any worthy

let me live [illegible]
if thou wilt; but let me not live
the world without thee.

XC.

Sin is both evil in itself, and
effect of a former evil, and the ca
of sin following; a cause of puni
ment; and, lastly, a punishment
self. It is a damnable iniquity
man, to multiply one sin upon anoth
but, to punish one sin by another
God is a judgment both most just
most fearful; so as all the store-h
of God hath not a greater venge
with other punishments, the
smarteth; the soul, with this.
not how God offends me with pu
ments, so he punish me not w
fending him.

with the scourge of a weak body; and, sometimes, with ill tongues. He holds me short, many times, of the feeling of his comfortable presence; which is, in truth, so much more miserable a hunger than that of the body, by how much the soul is more tender, and the food denied more excellent. He is my Father; infinitely wise, to proportion out my correction according to my estate; and infinitely loving, in fitting me with a due measure. He is a presumptuous child, that will make choice of his own rod. Let me learn to make a right use of his corrections, and I shall not need to correct myself. And, if it should please God to remit his hand a little; I will govern my body, as a master, not as a tyrant.

XCII.

If God had not said, *Blessed are those that hunger*, I know not what could keep weak Christians from sinking in despair. Many times, all I can do, is, to find and complain that I want him, and wish to recover him: now, this is my stay, that he in mercy esteems us, not only by having, but by desiring also; and, after a sort, accounts us to have that, which we want, and desire

to have: and, my soul assuming, tells me I do unfeignedly wish him, and long after that grace I miss. Let me desire still more, and I know I shall not desire always. There was never soul miscarried with longing after grace. O blessed hunger, that ends always in fulness! I am sorry, that I can but hunger: and yet I would not be full; for the blessing is promised to the hungry. Give me more, Lord, but so as I may hunger more. Let me hunger more, and I know I shall be satisfied.

XCIII.

THERE is more in the Christian, than thou seest: for he is both an entire body of himself, and he is a limb of another more excellent; even that glorious mystical body of his Saviour; to whom he is so united, that the actions of either are reciprocally referred to each other. For, on the one side, the Christian lives in Christ, dies in Christ, in Christ fulfils the Law, possesseth heaven; on the other, Christ is persecuted by Paul in his members, and is persecuted in Paul afterwards by others; he suffers in us, he lives in us, he works in and by us: so thou *canst not* do either good or harm to a

Christian, but thou dost it to his Redeemer, to whom he is invisibly united. Thou seest him as a man; and, therefore, worthy of favour, for humanity's sake: thou seest him not as a Christian, worthy of honour, for his secret and yet true union with our Saviour. I will love every Christian, for that I see; honour him, for that I shall see.

XCIV.

HELL itself is scarce a more obscure dungeon, in comparison of the earth; than earth is, in respect of heaven. Here, the most see nothing, and the best see little: here, half our life is night; and our very day is darkness, in respect of God. The true Light of the World, and the Father of Lights, dwelleth above: there is the light of knowledge to inform us, and the light of joy to comfort us; without all change of darkness. There was never any captive loved his dungeon; and complained, when he must be brought out to light and liberty. Whence, then, is this natural madness in us men, that we delight so much in this unclean, noisome, dark, and comfortless prison of earth; and think not of our release to that lightsome and glorious paradise above us, without grief and

repining? We are sure, that we are not perfectly well here: if we could be as sure, that we should be better above, we would not fear changing. Certainly, our sense tells us we have some pleasure here; and we have not faith to assure us of more pleasure above: and hence, we settle ourselves to the present, with neglect of the future, though infinitely more excellent. The heart follows the eyes: and unknown good is uncared for. O Lord, do thou break through this darkness of ignorance and faithlessness, wherewith I am compassed. Let me but see my heaven, and I know I shall desire it.

XCV.

To be carried away with an affectation of fame, is so vain and absurd, that I wonder it can be incident to any wise man: for what a mole-hill of earth is it, to which his name can extend, when it is furthest carried by the wings of report! And how short a while doth it continue, where it is once spread! Time, the devourer of his own brood, consumes both us and our memories: not brass, nor marble can bear age. How many flattering poets have promised immortality of

name to their princes, who now together are buried long since in forgetfulness! Those names and actions, that are once on the file of heaven, are past the danger of defacing. I will not care whether I be known, or remembered, or forgotten amongst men; if my name and good actions may live with God, in the records of eternity.

XCVI.

THERE is no man, nor no place, free from spirits; although they testify their presence by visible effects but in few. Every man is a host to entertain angels, though not in visible shapes, as Abraham and Lot. The evil ones do nothing, but provoke us to sin, and plot mischiefs against us, by casting into our way dangerous objects; by suggesting sinful motions to our minds; by stirring up enemies against us amongst men; by frighting us with terrors in ourselves; by accusing us to God: on the contrary, the good angels are ever removing our hinderances from good, and our occasions of evil; mitigating our temptations; helping us against our enemies; delivering us from dangers; comforting us in sorrows; furthering our good

purposes; and, at last, carrying up our souls to heaven. It would affright a weak Christian, that knows the power and malice of wicked spirits, to consider their presence and number; but when, with the eyes of Elisha's servant, he sees those on his side at present, as diligent, more powerful, he cannot but take heart again: especially if he consider, that neither of them is without God; limiting the one, the bounds of their temptation; directing the other, in the safeguard of his children. Whereupon it is come to pass, that, though there be many legions of devils, and every one more strong than many legions of men, and more malicious than strong, yet the little flock of God's Church liveth and prospereth. I have ever with me invisible friends and enemies. The consideration of mine enemies shall keep me from security; and make me fearful of doing ought to advantage them. The consideration of my spiritual friends shall comfort me against the terror of the other; shall remedy my solitariness; shall make me wary of doing ought indecently: grieving me rather, that I have ever heretofore made them turn away their eyes for shame of that, whereof I have not

been ashamed; that I have no more enjoyed their society; that I have been no more affected with their presence. What though I see them not? I believe them. I were no Christian, if my faith were not as sure as my sense.

XCVII.

THERE is no word or action, but may be taken with two hands; either with the right-hand of charitable construction, or the sinister interpretation of malice and suspicion: and all things do so succeed, as they are taken. I have noted evil actions, well taken, pass current for either indifferent or commendable; contrarily, a good speech or action, ill taken, scarce allowed for indifferent; an indifferent one, censured for evil; an evil one, for notorious: so, favour makes virtues of vices; and suspicion makes virtues faults, and faults crimes. Of the two, I would rather my right-hand should offend. It is always safer offending on the better part. To construe an evil act well, is but a pleasing and profitable deceit of myself: but to misconstrue a good thing, is a treble wrong; to myself, the action, the author. If no good sense can be made

ment to myself.

XCVIII.

I know not how it come that the mind of man doth both overprize his own, in c of others; and yet contemn lect his own, in compariso he wants. The remedy of evil is, to compare the good have, with the evils whic not, and others groan und art in health, and regard look on the misery of the on their bed of sickness, t tremity of pain and angui death to release them. Tho eye-sight, sound limbs, use and passest these over wit spect: think how many

dead: thus thou mightest be, and art not. If I be not happy for the good that I have, I am yet happy for the evils that I might have had, and have escaped. I have deserved the greatest evil: every evil that I miss, is a new mercy.

XCIX.

EARTH, which is the basest element, is both our mother, that brought us forth; our stage, that bears us alive; and our grave, wherein, at last, we are entombed: giving to us both our original, our harbour, our sepulchre. She hath yielded her back, to bear thousands of generations; and, at last, opened her mouth to receive them; so swallowing them up, that she still both beareth more, and looks for more; not bewraying any change in herself, while she so oft hath changed her brood and her burden. It is a wonder we can be proud of our parentage, or of ourselves; while we see both the baseness and stability of the earth, whence we came. What difference is there? Living earth treads upon the dead earth; which, afterwards, descends into the grave, as senseless and dead, as the earth that receives it. Not many are proud of their souls; and none, but fools,

selves. It is a mother-like favour of the earth, that she bears and nourishes me; and, at the last, entertains my dead carcase: but it is a greater pleasure, that she teacheth me my vileness by her own, and sends me to heaven for what she wants.

C.

THE wicked man carrieth every day a brand to his hell, till his heap be come to the height; then, he ceaseth sinning, and begins his torment: whereas the repentant, in every fit of holy sorrow, carries away a whole faggot from the flame; and quencheth the coals that remain, with his tears. There is no torment for the penitent;

the two lights of heaven, which are appointed to rule the night and the day. Earthly things are rightly resembled by the moon, which, being nearest to the region of mortality, is ever in changes, and never looks upon us twice with the same face; and, when it is at the full, is blemished with some dark blots, not capable of any illumination. Heavenly things are figured by the sun, whose great and glorious light is both natural to itself, and ever constant. That other fickle and dim star is fit enough for the night of misery, wherein we live here below. And this firm and beautiful light is but good enough for that day of glory, which the saints live in. If it be good living here, where our sorrows are changed with joys; what is to live above, where our joys change not? I cannot look upon the body of the sun; and yet I cannot see at all without the light of it: I cannot behold the glory of thy saints, O Lord; yet without the knowledge of it, I am blind. If thy creature be so glorious to us here below; how glorious shall thyself be to us, when we are above the sun! This sun shall not shine upward, where thy glory shineth: the greater light extinguisheth the lesser.

O thou Sun of Righteousness, wh
shalt only shine to me when I
glorified, do thou heat, enlighten, c
fort me with the beams of thy
sence, till I be glorified. Amen.

A

SPEECH IN PARLIAMENT,

IN DEFENCE

OF THE CANONS MADE IN

CONVOCATION.

A

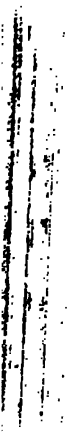
SPEECH IN PARLIAMENT,

IN DEFENCE OF THE

CANONS MADE IN CONVOCATION.

My Lords:

I CANNOT choose but know, that whosoever rises up in this cause must speak with the disadvantage of much prejudice; and, therefore, I do humbly crave your Lordship's best construction. Were it, my Lords, that some few doubting persons were to be satisfied in some scruples about matter of the Canons, there might have been some life in the hope of prevailing; but, now that we are borne down with such a torrent of general and resolute contradiction, we yield: but yet, give us leave, I beseech you, so to yield, that posterity may not say we have *wi*llingly betrayed our own innocence.



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ave not, under correction, laid a right ound of their accusation. They say e have made Canons and Constitu- ons: alas! my Lords, we have made one. We neither did nor could make anons, more than they can make aws. The Canons are so to the hurch, as Laws are for the Com- onwealth. Now they do but *rogare gem:* they do not *ferre* or *sancire gem:* that is only for the King to o: it is *le roi le veut*, that of Bills akes Laws. So was it for us to do matter of Canons: we might pro- ound some such Constitutions, as we ould think might be useful: but, hen we have done, we send them to is Majesty; who, perusing them *cum visamento Consilii sui*, and approv- ng them, puts life into them, and of ead propositions makes them Canons. s, therefore, the laws are the King's ws, and not ours; so are the Canons e King's Canons, and not the Cler- y's. Think thus of them; and then raw what conclusions you please.

As for that pecuniary business of ur contribution, wherein we are said o have trenched upon the liberty of ubjects and propriety of goods; I eseech your Lordships, do but see he difference of times. We had a

quired to be confirmed by Parliaments, Emperors and Princes, by whose authority those Synods were called, have still given their power to the ratification and execution of them; and none others: and, if you please to look into the times within the ken of memory or somewhat beyond it, Linwood's Constitutions, what Parliaments confirmed? The Injunctions of Queen Elizabeth, the Canons of King James, were never tendered to the Parliament for confirmation; and yet have so far obtained hitherto, that the government of the Church was by them still regulated. Compare, I beseech you, those of King James with the present: your Lordships shall find them many, peremptory, resolute; standing upon their own grounds, in points much harder of digestion than these, which are but few and only seconds to former Constitutions. If, therefore, in this we have erred, surely the whole Christian Church of all places and times hath erred with us: either, therefore, we shall have too good company in the censure; or else we shall be excused.

Fourthly, give me leave to urge the *authority* of these Canons. In which *regard*, if I might without offence spe*it*, I might say that the complain

astical; so, next under his Majesty, the Parliament should have the power of ordering the other.

But, in the mean time, my Lords, where are we? The Canons of the Church, both late and former, are pronounced to be void and forceless. The Church is a garden or vineyard enclosed: the laws and constitutions of it are as the wall or hedge: if these be cast open, in what state are we? Shall the enemies of this Church have such an advantage of us, as to say, we are a lawless Church? or shall all men be left loose to their licentious freedom? God in heaven forbid!

Hitherto, we have been quietly and happily governed by those former Canons: the extent whereof we have not, I hope, and for some of us, I am confident we have not, exceeded. Why should we not be so still? Let these late Canons sleep, since you will have it so, till we awake them, which shall not be till Doomsday; and let us be where we were, and regulate ourselves by those Constitutions which were quietly submitted to on all hands: and, for this, which is past, since that which we did was out of our true obedience, and with honest and godly intentions and according to the universal prac-

tice of all Christian Churches, and with the full power of his Majesty's authority, let it not be imputed to us as any way worthy of your Lordships' censure.

THE END.

C. WHITTINGHAM, CHISWICK.